

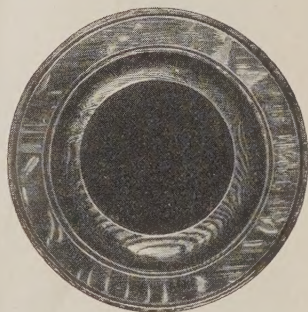
20% Discount on Plates

Dark Quartered Oak

Diameter: 12 inches. Most churches using the envelope system have found their collection plates too small or too shallow to hold their offerings. These plates are built to meet this situation by deepening the bowl. Each plate is fitted with red velveteen pad.

Regular Price.....\$5.50 Each

While They Last.....4.40 Each



Wicker Collection Baskets



Made of very durable round reed, in both natural color and also in mahogany.

No. 1. 10 inches diameter; 3 inches deep, natural \$1.25 each

No. 2. Same as above except finished in mahogany 1.50 each

No. 3. 7 inches diameter, 2 inches deep, natural .75 each

No. 4. Same as above except finished in mahogany 1.00 each



Best Quality Contest Pin Emblems

Price, 20 cents a dozen, \$1.50 per 100

No. 368.....Blue "Others" button

No. 369.....Red "Others" button

No. 367.....White on Green "Welcome" button



Does Your Church School Need New Furniture?



The table illustrated is a folding table which has been worked out to conform with the latest ideas in religious education. We can furnish you with any style chair. A complete description of chairs and tables will be sent on request.

MEIGS PUBLISHING COMPANY

**43 W. Washington Street
Indianapolis, Indiana**

CONTENTS

July, 1930

Volume XXXI

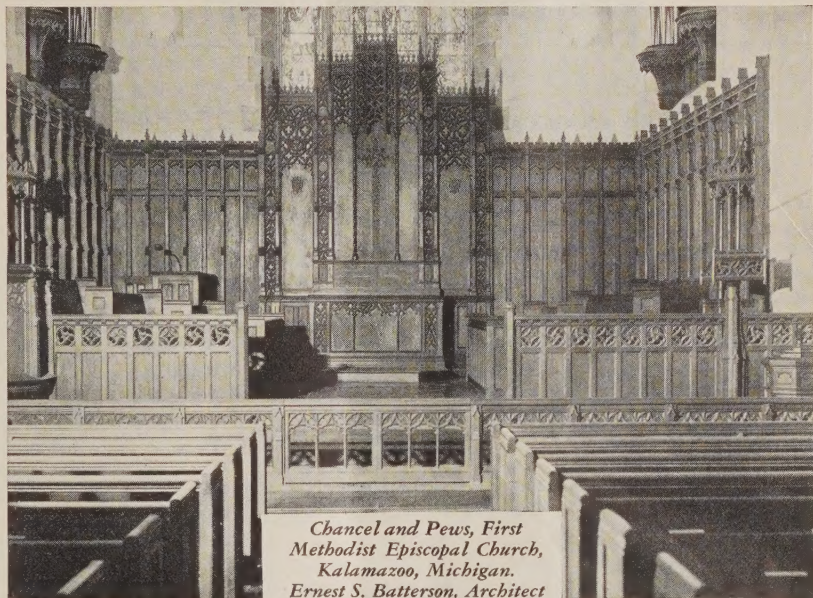
Number 10

In This Issue.....	1176
Pulpit Superlatives.....	1179
THE REV. J. S. ELLIS, <i>Scranton, Iowa</i>	
Motion Pictures, Modern Method of Promotion.....	1181
THE REV. CHARLES O. FORD, <i>Executive Secretary of Episcopal Diocese of Michigan</i>	
The Watchman (Man's Highway to God).....	1182
THE REV. MARCUS L. BACH, <i>Fairview, Kansas</i>	
Editorial	1183
Church Building (Heating and Ventilating).....	1186
WILLIAM E. FOSTER, <i>Church Architect</i>	
The Town and Country Church (Evangelism).....	1188
THE REV. H. W. McLAUGHLIN, D. D., <i>Director of Country Church Department, Presbyterian Church, U. S.</i>	
Expositions	1190
THE REV. R. C. HALLOCK, D. D. (Greek)	
PROF. A. T. ROBERTSON, D. D. (Greek)	
PROF. PAUL H. ROTH, D. D. (Hebrew)	
Sermons	1194
Praising the God of Our Fathers.....	1194
THE REV. FRED SMITH, D. D.	
Christian Freedom.....	1195
THE REV. WM. S. BOWDEN, D. D.	
It Must Not Happen Again.....	1197
THE REV. RICHARD BRAUNSTEIN, D. D.	

(Continued on page 1122)

ILLUSTRATIONS—SERMONS HOMILETICS—METHODS OF CHURCH WORK CHURCH MANAGEMENT

Published on the 15th day of each month by
The F. M. Barton Company, Publishers, Incorporated
 815 Caxton Building, Cleveland, Ohio
 JOSEPH MCCRAY RAMSEY, *Managing Editor*
 CHICAGO OFFICE: 37 South Wabash Avenue. John D. Emrich, Mgr.
 NEW YORK OFFICE: 156 Fifth Avenue. Robert M. Harvey, Mgr.
 Subscription Rates: Domestic, \$3.00 a year. Foreign, \$3.50 a year. Single
 copies .35. Back copies .45. Bound volumes \$3.50.
 Copyright, 1930, by F. M. BARTON COMPANY, PUBLISHERS, INC. All rights re-
 served. Entered as second-class matter at the Post Office at Cleveland, Ohio.
 Manuscripts must be typed. No manuscript returned unless accompanied by full return
 postage, and addressed to The Expositor office, Cleveland. Articles paid for on publication.



*Chancel and Pews, First
Methodist Episcopal Church,
Kalamazoo, Michigan.
Ernest S. Batterson, Architect*

CRAFTSMANSHIP

that carries on the traditions

Born into every American Seating Company craftsman is a reverence for fine wood carving—a religious devotion and spiritual understanding handed down from generation to generation. Theirs is a craftsmanship that carries on the traditions—a skill of hand and mind that brings to temple interiors an atmosphere of calm and peace that is certain to heighten the individual's desire to worship.

THINKING OF BUILDING?
Then send for "Sermons in Stones".

Our designers and engineers are available for
counsel and suggestions without obligation.

American Seating Company

Makers of Fine Seating for Schools and Assembly Halls

General Offices: 14 E. Jackson Blvd., Chicago, Illinois

BRANCHES IN ALL



PRINCIPAL CITIES

CONTENTS FOR JULY, 1930

The Christian's Opportunity.....	1199
THE REV. J. S. STOWELL, D. D.	
The Method of the Master's Victory.....	1201
THE REV. ROBERT WHITEHILL CRAIN, D. D.	
Four Players in The Follies.....	1203
THE REV. CHARLES HADDON NABERS, D. D.	
In Time of Trouble (No. 1 in Series).....	1206
THE REV. CLARENCE E. MACARTNEY, D. D.	
Abiding in Christ.....	1207
THE REV. HOMER J. ARMSTRONG, D. D.	
Illustrations	1209
Pearls for Preachers, THE REV. WILLIAM J. HART, D. D., <i>Pastor M. E. Church, Utica, New York</i>	
The Homiletic Year, July.....	1213
THE REV. CHARLES G. AURAND, <i>Pastor First Lutheran Church, Wheeling, West Virginia</i>	
Methods of Church Work.....	1221
Parish and Pastorial Plans.....	1221
Men: Their Work in the Church.....	1223
Matins and Vesper Services.....	1224
Advertising the Church.....	1226
Music for Choir and Organ.....	1228
Church Night.....	1228
Mid-Week Prayer Service.....	1228
THE REV. W. H. FORD	
Mid-Week Topics.....	1232
THE REV. W. SCOTT STRANAHAN, D. D.	
Book Reviews.....	1238
Reviews	1248
Index of Advertisers.....	1174
Reader's Topical Index.....	1260
Directory of Advertisers.....	1262-1264

The Expositor

The Journal of Parish Methods

Pulpit Superlatives

THE REV. J. S. ELLIS

I caught the phrase somewhere. From one of Fort Newton's sermons, I think. I meditated on it in the night watches, and I saw that it was true. "Pulpit superlatives." I plead guilty. *Mea culpa!* Sackcloth and ashes shall be my portion until this evil is rooted out. I am resolved that, henceforth, I will not be guilty of charging and priming my sermon with superlatives.

I see why I have been doing this. It has come about through the desire to make the message impressive. Facing the apathy of an average Sunday congregation, how I have longed to say something explosive—something that would break through walls of indifference. So I have resorted to superlatives, and, thereby, weakened the message, instead of strengthening it.

Here are some of the instances of pulpit superlatives of which I have been guilty, or which I have heard in others. "The greatest book in the Bible." That is taking in too much territory, as the Texan admitted after he had offered to whip any man in the state. The Bible is made up of great books—sixty-six of them. Who could sincerely pick out the greatest? Is not their value, rather discovered hour by hour, with our varying needs? Who would want to be without Job when problems of suffering lay heavy upon us? On what plea would we consent to the surrender of the Psalms with their heaven-contemplating rhapsodies, and their tender touch on the lost chords of the soul. Argumentative Matthew, or John who wrote

out of what his heart has discovered—who shall decide which is greater? There is no greatest book in the Bible.

Along with that could sober thought select the greatest chapter? Should it be Ephesians three, in which it would seem that words could not be made to say all that they

do say? Or would one choose the tender understanding of the twenty-third psalm, or the heavenward lift given to the race in the fourteenth of John? Surely one can see, when one stops to think, how vain is the expression, "the greatest chapter in the Bible."

"The greatest question in the world." How many times I have used this expression. But what is that question? Is there any "greatest" question?

Is it Pilate's question, "What then shall I do with Jesus who is called the Christ?" Is it Job's question, "If a man die shall he live again?" Is it the question Gehazi asked the Shunammite, "Is it well with thee?" Or would you vote for the Philippian jailor's question, "What must I do to be saved?" A little observation of these passages should convince anyone that speaking of any of these questions as "greatest" is loose thinking.

"Here," one will say, "is the most challenging of Paul's thoughts." As a matter of fact Paul's letters are filled with challenging ideas which, like a mighty company, stalk through the world and will not be denied entrance. They will not keep silent, they will not equivocate, and they will be heard. They knock at the gates of the

A woman who listened to a sermon which Dwight L. Moody preached in a wealthy home in New York City said that she came to herself with a start when the evangelist stopped speaking. She could not, at first, believe that Moody had been speaking for over an hour. He had spoken so simply and quietly that time was forgotten. Preaching is such great business that I want to be at my best in it. So I am thankful for the phrase, "Pulpit superlatives."

market-places, they invade our sanctuaries, they join us as we ride in our gasoline chariots and open unto us the word of God. They remind us that we are our brother's keeper, that we are epistles, known and read of all men, that we are ambassadors of God, that we are temples for the indwelling of God, that God was in Christ, reconciling the world unto himself. Greatest! Can we ever again say carelessly "greatest" of of any one of these great and precious revelations of human destiny?

'Tis time, now, the walrus sings, for a Pat and Mike story. Pat and Mike looking at a show-case of diamonds.

Pat, "How would yez like to have yer pick, Mike?"

Mike, "Faith an' I'd rather have me shovel!"

Swearing omitted, let us go from the sacred to the profane. Did you ever hear this:

"He was the most earnest Christian I ever knew." Well, I have, and I think I have said it. What I am afraid of is getting in the habit of saying things like that. When I stop to consider, I remember that I have known a great company of men and women, who were as earnest, apparently, as men and women can be. I want to make it my daily prayer, "Lord, save me from pulpit mannerisms."

"Brethern, I sweat blood over this thing." No, I don't think I ever said that. What is more, I don't believe it, when I hear it. I don't believe there is a preacher in America who knows anything about sweating blood.

"She was the finest little woman in the world." "The cleanest chap married to the sweetest girl in the world." "The squarest shooter I ever knew." (What do we want a shooter in the pulpit of the Prince of

Peace?) "The most joyful news that ever came to a man's ears." "I never was so happy in my life." "It will be the greatest gathering ever seen in America." "Than whom there has lived in no century a greater man." "A more earnest, hard-working man never lived." "No man ever brought greater gifts to his chosen work."

The list might be lengthened. You add your own. This article, like the rabbit's tail, is intended to be merely a suggestion. I don't know what you, who read this sketch may do, but, as for me, I am resolved to get away from pulpit superlatives. I can see the weakness of exaggeration. It seems to be a hang-over from the days of childhood, when the boy had a pop-gun that would shoot clear over the moon, and the little girl had the "bestest dolly in all the world."

Strength is not gained by comparisons. A passage is great not in comparison with other passages, but because of its own inherent merit. A man is not less noble from being one of a company of noble men. There is no standard of weights and measures for measuring the value of a friend, or the piety of one individual as against another. Different Bible passages serve us in our hours of varying needs. The restrained type of preaching which seeks for the worth of a Bible passage, a book, or a man, regardless of other passages, other books, and other men, carries best with a congregation as the months come and go. Wholesome bread is a better daily diet than too much cake. Seeking all the time to find the most striking thing which can be said will, in the end, become a weakness. A visitor in Hugh Price Hughes' church commented to the daughter of the great preacher on the simplicity of the sermon.

"My father always speaks very simply to the people," the daughter replied.



Motion Pictures, the Modern Method in Church Promotion Work

CHARLES O. FORD

Executive Secretary of the Episcopal Diocese of Michigan

The present generation craves action. It is as impatient with the easy going, unhurried methods of the past as it would be with the horse-drawn street car or the 10-mile-an-hour automobile of twenty years ago. This tendency is as noticeable in the Church as it is in industrial or social life.

The problem which confronts the leaders of every religious organization is that of interesting their constituencies to the point of generous giving and active participation in their various programs of service. The problem is created largely by ignorance. Educate men and women in constructive worth-while religious programs and you have little difficulty in securing their active interest and cooperation.

But to educate them you must attract and hold their attention. We have used the printed and the spoken word. We broadcast pictorial pamphlets. And we have had some success. But we believe the modern efficient way really to reach men and women is to visualize our programs. Visualization by stereopticon does not get across. We've tried it! People are "action" minded today: a stereopticon lecture usually draws an audience consisting of the janitor and his wife.

So two years ago we decided to supplement these methods of promotion and publicity with motion pictures depicting the various types of work which were being carried on by the Episcopal Church in the eastern half of the State of Michigan.

Our equipment consisted of Bell & Howell Filmo Camera, projector, screen, title writer board and special lights for indoor work. This equipment cost us less than \$500. My assistant and myself were amateurs so far as moving picture taking was concerned, but the apparatus was so simple, and the manufacturers and their dealer so willing and capable in giving instruction, that we have spoiled little or no film in experimentation.

We have had a delightful entertaining experience in preparing our film—"An Ancient Church in a Changing World."

Naturally we laid out our picture on paper before we shot a foot of film. Some time previous to this, our Field Department had published a small booklet setting forth the activities of the Diocese in the fields of

Church Extension, Religious Education and Social Service, and in our several institutions such as the Detroit City Mission, Williams House for wayward girls, our Camps and School for boys. This booklet was our script, and we followed it pretty faithfully. We began our picture taking



Chas. O. Ford, Ex. Sec. of The Episcopal Diocese of Michigan, using his Filmo.

early in June; our first showing took place the following February. It takes time to shoot three thousand or more feet of film when your subjects are scattered over a territory three hundred miles long and a hundred or more wide, and much of your work must be done on Sunday. And, too, the effective scenes are those which are carefully planned beforehand.

Certain phases of our educational work reach their height in the spring and early summer; some in the fall, and others during the winter. Moreover, sequences could not be maintained; we simply had to take our pictures when and where we could, putting off the title making and editing until our story was completed. The Bishop of Michigan puts a great deal of emphasis upon

(Continued on page 1236)

The Watchman

THE REV. MARCUS L. BACH

Man's Highway to God

Dr. A. L. Scantlin is one person for whom I would gladly inconvenience myself. There is something sacred about the comradeship we enjoy and to me, at least, it has become an inherent force in my ministry and life.

Hence, a few weeks ago, I took a train westbound on an urgent request to substitute for him at a speaking-engagement in Nebraska's capitol city. His appeal caught me unready for travel and thoroughly unprepared for such an appointment, but I went willingly and without further ado. Scantlin is my friend and someone has said, "To share a burden every burden is light."

My night in the sleeper, however, was a restless one. His address (which I intended to use) dispatched to me, had failed to reach me at the station. Nor could I get it in time for tomorrow's meeting. In answer to my wire, his telegram reached me on board train saying, "Messenger missed you. Subject, Man's Highway to God. Forwarding airmail." Which was encouraging enough had I not been informed that the airmail, leaving tomorrow, arrived in Lincoln *after* the convention!

"Man's Highway to God!" All night long I was building roads, bridging life's gullies, marking detours—striving in my waking hours to catch the seed thought of my friend. My inspirations, such as they are, generally present themselves under pressure, but there was no evoking them on this occasion. I might have changed the subject and have used some original review, but Scantlin's suggestion was attractive. So attractive, in fact, that it took eerie possession of me to the exclusion of other contemplating. An irresistible stubbornness was empowering me to use my friend's topic in spite of hazard. I prayed desperately for a time and finally fell asleep to the monotonous rumbling of the Limited.

The damp haziness of early dawn found me at my destination. Eluding delegates, if there were any at the station, I checked my grip and began an aimless walk about the city. Deep breaths of the invigorating air, the laborers on their way to work, the hospitable atmosphere of this western town made me peculiarly sensitized to humanity. I wanted to shake the hands of these work-

men, I was thankful to be alive, I wanted to make noble and beautiful Man's Highway to God.

My steps led me providentially to the square from which the state's new capitol building was stretching its single beam to the skies. Recalling that this structure had already been chosen as an architectural triumph, an outstanding creation, I gazed admiringly at the great mass of stone! I climbed the steps, forgetting for the moment my mission to the city. No one forbidding, I pushed open one of the temporary wooden doors and entered. There was a strange sacredness and beauty about the unfinished interior, the gray, filtering light, the vaulted ceilings, the bare walls, the great pillars gaunt and majestic

Then my eyes were attracted to the floor and I gazed at it in amazement. The great space was lined with bits of marble tile—millions of them—arranged in marvelous designs. This was not ordinary craft! Here was artistry beneath my feet. This was not machine-made tile, these chips had been cut, one by one, out of *marble slabs*, by the hand of some deliberate genius. This appalling truth burst upon me simultaneously with the grandeur of the handiwork. I felt, standing upon this noble architecture, intrusive and of small significance. And I followed the evolutionary design with light and reverent steps.

Then, suddenly, in the steadily-lifting shadows, I saw the figure of an Italian artificer upon his knees. "The master at his task," I mused. The sharp click of his chisel resounded definitely; he was chipping and matching tiny marble disks with pained exactitude. Then he laid them tenderly, as though they were some animated things, into the floor. He was oblivious of all else, "too busy with the crowded hour to fear to live or die." I leaned against a marble pillar, lost in thought, calculating on the hours, the days, the weary months this man had worked unseen and alone, to put a portion of his life where multitudes would walk! And some would hurry listlessly across this carved expanse, and some would shrug! Some child would stamp across his blest design, someone would pause to wonder,

(Continued on page 1256)

EDITORIAL

Fire! Fire!

THE wierd moaning of the sirens is comparatively new but the continued clanging of huge gongs goes well back into the evolution of the modern city fire department. The wonderfully groomed and highly intelligent horses, untold heroes of many a fire run, have been turned to a less romantic livelihood, their places to be taken by roaring, snorting, throbbing motors.

Yes, there have been outstanding alterations. The fire run of today is not the picturesque thing it was in those distant days when bare-footed, I have pattered half-way across a city, led on, though short of breath, by a smoke and spark-vomitting fire "ingin."

Yet the picture of today's fire run, through the congested downtown streets of a modern metropolis, announced by the fiendish-voiced siren, is one which thrills to the very heart of me. Possibly it brings up memories indelibly pictured on a boy mind. At any rate, duties must be hard-pressing to keep me from my window, eight floors above the street, when the fire trucks roar through.

In my office book-shelves lies my little movie camera, waiting the next of that endless and ever-changing series of happenings in the city. Possibly it is a threatening mob of those unemployed who prefer indigent leisure to livelihood providing labor. Possibly it is the first electric locomotive pulling into a magnificent new depot. Possibly it is a holiday parade, the burial of a statesman, a thrilling, undulating trip over the city in a "blimp." Possibly it is a fire. Whatever it may be, the camera is ready.

So with the sound of gong and siren suddenly hushed, I knew the fire-run had terminated at no distance from the office. Smoked poured over the roof of one of our largest hotels. That was enough. Panting a little perhaps, camera and I were shortly at the front of the police-line and across the street the hotel, surrounded by fire apparatus. Like a puff of steam, the fire cloud had vanished, literally into thin air and aside from the hook-and-ladder on the corner and a few hip-booted chaps going in and out of the main entrance the hotel shortly presented its usual picture, with one exception.

Practically every window on the two sides of the building which I could see, had been thrown wide and guests and employees of the hotel were leaning far out, watching the crowds below and no doubt wondering where the fire might be. Certainly the thought that it was in the building which housed them could not have been in their minds, for such thoughts are not conducive to a casual viewing of the landscape. Hide, you know, is still dear.

So one goes through life. So the pastor of a parish may go. He sees no smoke, he is not concerned, he is momentarily intrigued by the brilliant red trucks so far below. He doesn't like the noise of the siren and gong. He makes himself comfortable as he watches the milling throng on the pavement. He wonders where the fire may be. Must be quite near, yes very near! The idea of it being the edifice he has reared, the temple in which he lives, is not in his thoughts and the crowds below look up, shudder, and breathe a silent prayer that some miracle may yet happen to save him from his dire complacency.

QmR

A Snipe Hunt

IT was a discarded cigarette, nothing more. Someone evidently had dropped it, unlit, from his pack, and there it lay in the little groove dividing two squares of downtown-sidewalk cement.

He was but an unkempt idler, nothing more. Loafing along on the shady side of the street, he ambled erratically, wishing for a million from which his line of hard luck had deprived him.

With a sudden jerk of his hand, a scowl passed over his face as he examined the inside end of a thumb which had just discarded a cigar stub, retrieved, still lit, from the gutter, a short way back.

As he looked down upon the smarting thumb against which the last puff on the stub had pulled the glowing, ash-covered end, his evasive eye caught sight of the cigarette. He forgot the thumb.

With a shifty glance or two about him, he walked with an air of unconcern to a position over the cigarette. Looking about him furtively again, he quickly stooped as though to pick up the tissue bound tobacco. Several times his fingers passed over it. Several times it appeared he had it, but the crack in which it lay, smooth-sided and just deep enough, permitted the cigarette to roll, teasingly, only to slip back into its former place just when it appeared the singed thumb and soiled forefinger were to close over it.

Several times he rolled his fingers over it with increased effort. Several times he worked it to the top of the little gulley in which it lay only to see it slip back again and again. Once he rose as though admitting defeat only to turn back and stoop again over the cigarette.

First he tried with his right hand. Gaining nothing, he tried again with his left hand, but with no more satisfying results. Just why it never occurred to him to use both hands, I am left to surmise, for with both hands busy the task would have been simple of accomplishment. One hand could have easily and effectively cooperated with the other. One hand could have come to the rescue when the other had worked its limit. But that idea never entered his slow mind. Finally, in the heat of unholy wrath at the cigarette, the man who dropped it in particular, and all men in general, he voiced his indignation with all and sundry, turned and spat disgustedly into the gutter and started on up the street seemingly intent upon nothing of greater importance or value than keeping his eye upon that same gutter into which he spat. He turned once for a final look at the cigarette, mumbled under his voice and then, eye to gutter, strolled off.

I have seen caged apes evidence greater intelligence. I have seen pups use both front paws for the successful accomplishment of that which would have been impossible with either one alone. I have seen pastorates and parishes laboring similarly in vain for lack of reasonable co-ordination and co-operation, holding the bag in a snipe-hunt.

JMD

Two Tiny Ants

THEY told us it was about three and a half miles down the trail to the falls where the waters of the little Rito de los Frijoles were abruptly dropped down nearer to the level of the misnamed Silver Rio Grande which collectes its toll from every canyon stream in that section, to carry it on down beyond the border.

With cameras slung across our backs, we set out, following the old Indian trail through heavy pine groves, passed a fresh slide of clean rock which, loosened by the departing frost, tumbled down the face of the canyon wall with a roar which must have filled the wild hearts of the vicinity with awe and dread.

Several times we stopped to study the strata of rock, vari-colored and telling the story of three if not four distinct lake-beds of ages long gone. Here a huge chunk of obsidian, dark volcanic glass from which so many of the arrow heads we found were deftly chipped, hung high, insecurely embedded in the reddish-hued rock high up overhead.

Here a snarling cactus dared one to fondle it and eternally threatened him who would interfere with the scant livelihood it desperately snatched from the rocks, where it hung on so tenaciously.

At dizzy heights and in none too commodious width our trail hairpinned obliquely to the point where artists are wont to search for footing for easle and stool the while with oil and

brush they try to reproduce on canvas the evasive beauties of the jubilant cataract deep down in the narrow, majestic gash below. Here was our first view of the upper falls.

On down the trail we felt our way, being granted the trail by countless lizzards, many of which were so fleet there was nothing to indicate their presence save the rattle of loosened pebbles as their bodies were hurled out of harms way even before they could be seen.

It is hardly more than a crack in the rock, this lower canyon, along whose bed we fought our way and skyward on both sides of us tremendous rock heights, volcanic in origin, pushed on upward. Rarely have we been so impressed with grandeur of beauty and proportion. It was that impression that leaves one speechless in wonder and adoration, not only for the marvels of the spectacle itself, but of the hand that wrought.

"Just two tiny little ants, aren't we?" Her question answered itself.

Two tiny ants we were. Tiny ants we remained, though happy ants, and we came away from those scenes feeling that it is good to be tiny ants occasionally. We are so prone to magnify our tremendous import and the import of the little work which is ours that we stand in constant and fearful danger of placing too high an estimation upon the little mud-cakes we pat out with our hands.

If there be any danger of one's losing one's proper perspective, and there is; if there be any possibility of one's losing sight of the cause, where it lies in the dark of the overlying shadow of our self-import, and there is; turn for a moment to the book of nature and nature's God, place yourself where your true size is apparent as well as His and you will get new light on the heart of the singer who gazed upon the heavens and the firmament and prayed "Keep thy servant also from presumptuous sins."

J.M.R.

Church Movies

WITH the ever-increasing use of the so-called *amateur motion picture cameras* in parish work and with an understanding of the real value and possibilities of such equipment in the church, *The Expositor* plans and with this issue enters upon a program which should be helpful not only to you who already are using 16 m/m. equipment in your church work, but to those of you who contemplate the purchase of the inexpensive, yet highly efficient cameras and projectors which use the small 16 m/m. film.

The program contemplates articles by those who have already proved to their own satisfaction the tremendous power of the little machines in securing and holding the interest of their parishoners. Articles will appear in which your fellow pastors tell of the uses to which their equipment is put and the success which has followed such efforts. The program contemplates a question and answer column edited by an authority on such subjects whose services have been offered to you by one of the outstanding motion picture equipment manufacturers. This column will be for your personal use. Use it so. Ask any question you wish relative to the use of the small motion picture equipment in the church and your query will be answered intelligently and promptly.

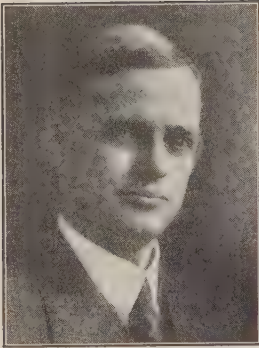
Description of various pieces of accessories, which will help you to the highest type of "movies" of your own church and its activities, will occasionally find way into the column.

In other words, and in harmony with its continued efforts to serve you most effectively, the answer to your oft repeated question, "What can be done about the peril of the movies?" is "*Make your own, just as you want them.*" and *The Expositor* purposes to aid you to that end.

The age is keenly alive to and interested in the movies. It is a farseeing pastor who diverts and directs that interest into safe channels. Hundreds of others are now doing it, with marked success. Use your *Expositor* and permit it to help you solve your parish movie problem. Address all communications to the *Motion Picture Editor, care of The Expositor, Caxton Building, Cleveland, Ohio.*

Church Building

WILLIAM E. FOSTER, CHURCH ARCHITECT



Mr. William E. Foster

NOW IS THE TIME

A wonderful opportunity exists at the present time for those in a position to avail themselves of it. At no time in the past ten years have building costs been so low as at the present. Very few contractors are busy and many very reliable firms all over the country are taking work, at almost no profit, in order to meet their overhead and to keep their organizations intact. Material men are giving very attractive prices. Labor appears to cost the same, but as an actual fact, when there are several men looking for the same job, the man who holds a job is devoting more effort to his work than normally which tends to reduce the total labor cost in spite of the fact that the days wage has not changed.

Those churches that have accumulated building funds with the expectation of building sometime in the future, should build now, even though they must borrow to take advantage of the opportunity. The present conditions will not last long and those that hesitate, will be forced to build on a rising market. Very few people ever build when things are cheap because they hesitate, expecting things to get still cheaper. On the other hand when prices are going up and when each month building costs are mounting, people rush to build before they are any higher. As a people we seem to be unable to see a change in price trend until after it has happened. When prices are falling we expect them to fall indefinitely. The same is true when they are rising.

Although the reason for building at this time is the selfish one of getting a good bargain, we should not forget that the work that church building will give many needy men, would be a godsend to their families.

Heating and Ventilating

The proper heating and ventilation of church buildings is a development of very recent years. The noble churches and cathedrals of the past were built without any provision at all for heating and almost none for ventilation. The only ventilation was through the doors, for the windows were universally fixed in place. During the winter, the interiors of these buildings never grew quite as cold as the outside air, while in the summer time they were damp and chilly until late in the season.

Even today these beautiful buildings, are not usable from an American standpoint, for the few steam pipes and cast iron stoves that have been installed during recent years only suffice to take the chill off, but do not adequately heat the interiors. American congregations could not be induced to attend church under such conditions, accustomed as they are to well heated homes and offices.

No matter how much we may admire the spirit of worship that inspired those wonderful buildings and found expression in their beautiful architecture, or how much we may regret that most of our modern churches are built not to glorify God, but to increase our own physical comfort, by laborers whose only interest in the project is their daily wage, we must admit that our modern heating and ventilating systems are an aid to worship and a great step forward.

Today even our smallest and humblest churches are heated and most of our new church buildings have adequate systems of ventilation as well. In many states the law requires certain standards of ventilation. Does it not seem strange that state laws should have to be made to govern church construction, when church and state are not connected in any way in this country? The answer is, that the state must protect the lives and health of its citizens no matter where they are.

As a matter of fact, in states where such laws do not exist, church building committees are only too prone to save money at the expense of ventilation. Heat is something easily understood, but ventilation is less apparent and there are still many people who consider open windows good enough for any one. It comes as a surprise to most people to learn that in the best ventilated buildings the windows cannot be opened at all. We have all been disturbed by the constant war that is waged between people who want windows open and those who fear a draft. The best way to stop this disturbance is to have the windows made so they cannot be opened at all and to provide adequate ventilation in some other way.

In the smallest and cheapest church buildings windows must be relied upon for ventilation, but in all churches of a better class windows should be so constructed that it is impossible to open them. In buildings where mechanical ventilation is used it is very important that the windows should be kept closed, for if they are opened the whole efficiency of the system will be destroyed. At best, windows ventilate very poorly, because in the winter they are not opened and in the summer, unless there is a breeze, very little air will circulate through them. Open windows have the added disadvantage of admitting large quantities of dust and sound.

There are many different kinds of heating and ventilating systems in use. The choice of the correct system for a given building depends upon many variable factors, chief among which is size. We shall endeavor, in this article, to give an outline of a number of these systems and where possible we will call attention to the advantages and disadvantages of each.

The question of which fuel to use is largely a matter of economy and convenience and need not be discussed here.

There are three types of heating systems, namely hot air, hot water, and steam. Of these, hot water can be eliminated as it is the most expensive, and least suited for church buildings, because when a hot water system is used, it becomes necessary to have some heat on at all times during the winter, to avoid the danger of bursting the radiators and pipes by freezing.

For small churches, especially those that are only heated part of the time, hot air is the best. It is the cheapest and there is no danger of damage from frozen pipes. It is also possible to have a little ventilation without added cost, by providing a fresh air intake direct to the furnace. However, all rooms that are to be heated by a hot air furnace must be at a higher elevation than the furnace, so that the hot air can rise through the ducts. With such a system it is impossible to heat rooms in the basement that are at the same elevation as the furnace room.

In order to make it possible to heat basement rooms and at the same time, to provide for adequate ventilation for the church assembly room, an electrically driven fan is often added to the hot air furnace. This is a great step forward. Such a system is really the simplest form of a complete heating and ventilating plant. As the warm air is forced through the ducts by the power of the fan, it is possible to deliver warm air to rooms in the basement, or anywhere else, that may be desired. In order to heat the building properly, it is necessary to have an air return register in the main assembly room and also a fresh air intake directly from the outside. These should be so arranged that either can be used at will. When it is desired to heat the church quickly for Sunday service, the air is circulated from the assembly room and gradually brought up to the desired temperature. This is a great economy as it is only necessary to heat a comparatively small amount of air. When the congregation has assembled the dampers should be changed, so that air is taken from the outside, heated and passed into the building, thus furnishing ventilation.

It is evident that we cannot constantly force air into a room without providing some means for it to get out. To meet this need a vent shaft is provided. In some large installations vent fans are added to draw the air up the shaft, but in most cases these fans are omitted.

During the summer time, when the furnace is not used, the fan can be operated for ventilation, and if the fan has been designed the proper size it will not be necessary to open the windows, in fact they should not be opened. A properly designed fan will change the air in the room constantly without producing objectionable drafts.

Small steam heating plants, without ventilating equipment, have nothing to recommend them over hot air systems and have the disadvantage of possible freezing up. On the other hand, large steam systems equipped with ventilation apparatus are desirable in buildings of a size to require their use. In large buildings with fine

organs and expensive finish, it is desirable to keep some heat on at all times to prevent damage, moreover, the number of Sunday school rooms is greatly increased and it is not always possible to reach all of them by heat ducts. Under these circumstances steam radiators become very useful. When steam is used, part of the heat in the church assembly room is supplied by radiators, preferably concealed, and part by heated air forced in by fans for ventilation. When the building is not in use, the assembly room is warmed to about fifty degrees by the radiators, and the ventilation equipment is not operated.

The ventilation equipment of a steam system does not differ greatly from that of a hot air system. The only real difference lies in the method of heating the air, which is accomplished in the hot air system by passing the air through the air box of the furnace, while in the steam system, the same results are obtained by passing the cold air through heating coils.

Temperature control is very important in church buildings. The first cost of temperature control is quickly saved by economy of fuel. There are several excellent systems of temperature regulation on the market, with any of which it is possible to control the temperature of each room at will. This is especially important in church assembly rooms, which have a tendency to become overheated, due to the body heat of the congregation. Nothing is more productive of drowsiness than too much heat and poor ventilation. Our theaters would be empty if they were as poorly ventilated and as overheated as the average church building. It is well for those who insist that church windows should open, to consider modern theaters, which never have windows and yet are always well ventilated.

The requirements of a large church building with a Sunday school attached are quite complicated, from a temperature control standpoint. It is only necessary to heat the church proper to full temperature a few hours a week, for the balance of the time a much lower temperature can be used. On the other hand, it will be necessary to heat the church offices and the pastors study every day for about eight hours. Social rooms, dining rooms, kitchens, etc., all have their special requirements. Under these circumstances it becomes necessary to have every room separately controlled, so that any desired temperature can be maintained. It is not practical to have clock controlled thermostats, because the various rooms are not used at a given time each day. The only way to operate the system properly, is to have the janitor change the thermostat in each room every morning and evening. In large buildings with many rooms, it is advisable to install what is known as a dual-control system. This system allows the janitor to reduce the temperature in all the rooms from one switch in the furnace room, but another switch is provided in each room that permits the occupants of any room to maintain the temperature of that room, if they wish.

The expense of heating a building is largely

dependent on the construction of the building. All buildings constantly lose their heat through the roof and walls. It is possible greatly to reduce such heat losses, by a proper choice of the materials used in the construction and by the use of materials especially made for insulation purposes. If a building committee can be foresighted enough properly to insulate their church, when it is being built, it will assure a building that can be heated at the least possible cost. The first cost of such insulation will be quickly saved by the economy of operation. The greatest heat loss is through the roof. This is the simplest and least expensive part of the building to insulate. Insulation can be placed on top of the roof boarding before the roofing material is laid, or it can be placed on the ceiling of the church, exposed to view from beneath. This latter proposition has several advantages to recommend it, most important of which is that many insulating materials have high acoustic value and in this position can be made to serve a double purpose.

At the present time very few church buildings

have air cleaning apparatus. We believe that it will not be many years before such equipment is very generally used. When a building is ventilated by air taken from the outside and delivered to the interior by a fan, which is the general practice in the best work today, it is a simple matter to pass this air through an air cleaner. The air cleaner will require some attention from the janitor, but this extra work will be more than offset by the reduced amount of cleaning that will be required throughout the building. Everyone is familiar with the black smudges that are found on the walls over radiators and the greasy deposits that collect on the wood work and wall surface, in districts where soft coal is used. All this dirt comes from the air, and is most noticeable, where currents of air are constantly coming in contact with the wall, as is the case above radiators. When the air that enters the building has been freed of its dirt, such deposits accumulate very slowly, with the result that interior painting and decorations do not have to be renewed except at long intervals.

The Town and Country Church

THE REV. HENRY W. McLAUGHLIN, D.D.

*Director of Country Church Department
Presbyterian Church in U.S.A.*

ANSWERS TO QUESTIONS

A young minister who has a typical country field, wrote: "I have been very much disappointed in what I may call a lack of spiritual response on the part of the field here. So much so, in fact, that I feel that a change is necessary." The answer was: "You have a difficult field and the experiences through which the congregation passed before you reached it will account to some extent for the lack of spiritual response. The second and third years of a pastorate are the most difficult. Suppose you get out your copy of *The New Call* and read it over again, make a survey, take your session into your confidence and get the members to cooperate with you as far as you can, and set a time for an evangelistic meeting. Hold special prayer services in each section of your entire field for two or three weeks before the meeting. You may thus find a new field in your old pastorate. There is a great work to be done and I do not know of any one better qualified to do it than yourself. But it will take much prayer and patience and hard work."

He replied: "My letter was written to you in one of the 'dark' hours. I appreciate yours of the fifth more than my delay in answering it would seem to indicate. We have just enjoyed a season of refreshment, at least for myself, and I hope for all engaged in the endeavor. The Methodist minister and I carried on a union evangelistic meeting. We alternated on a weekly schedule, using first the Methodist Church for the meeting, then the Presbyterian, and so on. I did the preaching when the services were in the Methodist Church. Mr. M. preached in the Presbyterian Church. We used our united choirs. The meeting seems to have had a very wholesome effect. The two groups (Methodists and Presbyterians) have been drawn closer together. There were about twenty professions, about evenly divided between the two churches. These are fine people and your advice to 'dig deeper instead of going West' is indeed appreciated and will be acted upon, people and God willing."



Henry W. McLaughlin, D.D.

Evangelism

In our last issue we learned how to make a survey and also how to conserve the results. The results will not really be conserved unless we learn that the true aim and purpose of the Church is *evangelism*. In accomplishing this aim, the Church functions through worship, preaching, teaching and social service. A sane evangelism is one which projects its program in such a way that proper

emphasis is placed upon all four of these functions.

The program of evangelism is more than a revival meeting. It should be projected through the 365 days in the year, culminating in a series of sane evangelistic services. July, August, September and October are the months best suited for the evangelistic meeting in the average country community. The leisure time on the farm comes in different sections according to the nature of the

crops produced. Some period should be set aside by each country congregation and kept sacred for the evangelistic meeting. It is a mistake to think that the only program needed in the average country congregation is preaching once or twice a month and an annual revival meeting. Revival and backsliding have been the order. As one country woman expressed it: "I have been a member of the church now, off and on, nigh on to forty years."

For an effective evangelistic meeting ample preparation is necessary. We are celebrating this year the 1900th anniversary of Pentecost. Pentecost came after a long season of prayer on the part of a harmonious group of Christian people. The risen Christ had said to them: "Tarry ye in the city of Jerusalem, until ye be endued with power from on high . . . And ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

In country communities I like the idea of community prayer-meetings held in the homes of the people for a period of two or three weeks prior to the evangelistic meeting. It has been found that poor people who do not feel that they are well enough dressed to go to the church will welcome the prayer-meeting in their homes and will attend these prayer-meetings in the homes of neighbors, when they would hesitate to go to the church, especially if located in a town or village. Such prayer-meetings, if properly conducted under a sane and qualified, spiritual leadership, will frequently result in conversions before the evangelistic meeting in the church begins. With this ample preparation following the friendly every member visitation and survey, the evangelistic meeting in the church may secure large results without being continued over a very long period of time. This year, New Providence Church, of which I was pastor for sixteen years, had a series of neighborhood prayer-meetings followed by preaching for five nights by the pastor. There were about twenty additions by profession.

During the evangelistic meeting a house to house visitation should be made by discreet, spiritual, personal workers. Two or three ministers of different denominations visiting together in all of the homes of the people will result in unifying the community and impressing the unconverted with the genuineness of Christian brotherhood. Too often we have thought of our denominational task of simply serving our birthright constituency rather than providing ample religious privileges for all the people in the community. The field of the Church is the world and the subject for evangelistic endeavor is every person in the world. The field of the local church is the community. And it is the business of that church to provide adequate religious privileges for every individual in the community. Social and racial groups may make it necessary for the local church to organize and maintain outpost missions. If the

people will not come to the Church it is the business of the Church to go to the people. A very good slogan is: "Every member of the community a member of the church school; every member of the church school a member of the church; every member of the church a functioning Christian performing a definite task."

In projecting an all-year-round evangelistic program I would lay great emphasis upon family life and would endeavor to get the parents to appreciate their God-given privilege of being the evangelizing agency in their own homes. Next, I would deal very faithfully with the Sunday-school teachers. Some parents will not live up to their privileges and therefore it becomes necessary to rely upon the Sunday-school workers. As a country minister it was my custom to divide the congregation into districts according to the number of officers in the church and make each officer an under-pastor for his district. The official board of a country church should be a soul-winning society. Every officer should have a prayer list of all the unconverted people in his district, and the pastor should visit in company with the officer all these people and teach him how to do personal work. The women of the church, the men of the church and the young people should all be enlisted in the great business of winning souls. No church can have a successful program of evangelism unless they have a pastor who has a passion for the salvation of men.

More than 2000 Protestant churches in the United States use motion pictures with some degree of regularity, according to a statement made by the committee on the use of motion pictures for religious education. The report also states that there are some religious leaders who say that they would rather close their churches than use such a device as the motion pictures. Statistics gathered from ministers about their use of pictures show that 218 held a short worship service before the picture, 140 built the service around the picture, 130 related the picture to the service, 171 gave a brief talk at the same hour, while 40 had nothing but pictures at times.

— The Baptist.

Expositions

Answers to Questions

Dear Dr. Robertson:

You acknowledge a correction on the doctrine concerning the Presence in the Sacrament of the Altar. And I regret that you did not leave out the words "present day" in the sentence: "I am delighted to have him state the *present day* Lutheran view." Consubstantiation is not only not the present day view of the Lutheran Church, but it has never been the view of the Lutheran Church. John Gerhardt in his *Loci* says: *Breviter non apostasian, non enousian non ousonousian (consubstantiationem), sed parousian corporis et sanguinis Christi in coena sacra statumus*. Your answers to questions are very interesting and stimulating.

WM. J. ENGELKE,
St. Paul's Lutheran Church,
New Hampton, Iowa.



Archibold Thomas Robertson
Scholar, Author, Teacher, Lecturer

We live and learn and I am always trying to learn. I flattered myself that I was wise in using the words "the present-day Lutheran view," for I knew that there was a dispute about Luther's own views. I was only too glad for Lutherans of today to state their own views. Hugh Watt in his long and learned article on the Eucharist in the Hastings *Encyclopaedia of Religion and Ethics* says: "The teaching of Luther, however, is not all of a piece." He shows how he started with transubstantiation, swung about to Zwingli's view, and then took a mediating view.

The Dictionary of Religion and Ethics (Shailer Mathews and Gerald B. Smith) says: "Consubstantiation. A term applied to the Lutheran doctrine of the Lord's Supper." The New International Encyclopaedia puts it thus: "Another view, commonly called the Lutheran, was known as consubstantiation. The word appears to have been coined by the opponents of Lutheranism and was derived from an expression of Luther's in his letter to Henry VIII. It represents the substance of the body and blood of Christ as coexisting in union with the substance of bread and wine, just as iron and fire are united in a bar of iron."

Perhaps the New Schaff-Herzog Encyclopaedia throws some light on the subject when it says: "Consubstantiation. A technical term denoting the Lutheran view of the elements of the Lord's Supper, in contradistinction from the Roman Catholic view — transubstantiation," when it adds this: "Lutheran theologians repudiate the popular term consubstantiation in the sense of a permanent connection of the elements with the body and blood of Christ, confining this connection to the act of communion."

If these quotations from standard authorities do not state the matter fairly, it is due to the difficulty of the subject rather than to any desire to misrepresent Martin Luther's views or the views of

Lutherans today, however much they may differ on certain points.

"Might I presume on good nature by asking for a little help on a point in New Testament Greek. In John 17:12 is the statement by Jesus, 'And I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled.' This last clause is the point in question. Can this clause, *hina* he graphe pierothei, be a clause of conceived result? This would remove my difficulty, and leave me both my Bible and my conception of a Lord who keeps his disciples because it is his nature to do so." Sincerely yours, H. A. Stoughton, Pastor, First Baptist Church, Hudson, Wis.

There is no difficulty about the use of *hina* for conceived result, sub-final use, object or subject clause like *hoti* as I have shown in my *Grammar of the Greek New Testament in the Light of Historical Research*, pp. 991-994. The examples are numerous in the New Testament as in the *Koine* generally. It is practically certain that *hina* occurs in the New Testament in the sense of actual result as is true of *ut* in Latin, though some of the older grammarians denied it (Robertson, *Grammar*, pp. 997-999). Such clear examples appear in Revelation 9:20; 13:13; 1 John 1:9; 1 John 3:1; 1 Thess. 5:4; Gal. 5:17; Rom. 11:11; John 6:7. There is no necessity, so far as *hina* is concerned, for it to be purpose in John 17:12 unless the context demands it.

"I wonder if was could be substituted for is in Luke 22:21 and thus be harmonized with John on the question of Judas' observance of the Lord's Supper." Olaf H. Nelson, Bethany Lutheran Church, Chicago, Illinois.

The Greek text has no copula and either *is* or *was* can be supplied, because verse 22 points clearly to the future act of Judas and verse 23 shows that the questioning followed at once. There is no way to determine by the data given whether Judas was present at the institution of the Supper or not since John's Gospel does not give that event. John 13:30 has to be interpreted without clear light. In my *Harmony* (p. 193) I put it before the institution of the Supper. It is

hard to tell the precise chronology of events here as Mark 14:26 (— Matt. 26:30) about departing to the Garden of Gethsemane precedes the narrative of the exposure of Judas (Mk. 14:27-31 — Matt. 26:31-35) while they give the institution of the Supper before this (Mk. 14:22-25 — Matt. 26:26-29), whereas Luke gave the institution of the Supper early in the evening (Luke 22:17-20). Both accounts cannot be chronological.

"Is Thayer reliable on the meaning of *aiionios* when he says that it means everlasting?" O. H. Nelson.

Thayer gives the facts fairly about *aiionios*. It

is from *aion* from *aei* always, ever. It may mean without beginning and without end as of God (Rom. 16:26) and Spirit (Heb. 9:14). It may mean without beginning as in Rom. 16:25 eternal ages. It may mean without end as in 2 Pet. 1:11; Heb. 9:12. Eternal is a difficult idea to express in any language, but *aiionios* does it well. The effort to get rid of it in Matt. 25:46, *kolasin aiionion*, eternal punishment is futile for in the same verse we have *zoen aiionion* eternal life. One is as "eternal" as the other. The expression *ages of ages* is merely an effort to express the notion of endlessness.

Gold-Mining in the Scriptures

THE REV. R. C. HALLOCK, D.D.

RICH SERMON THEMES IN THE TENTH OF JOHN

The tenth chapter of John's gospel marks a period of ever-increasing gravity: crisis and tragedy draw on apace. Jewish antagonism to Jesus grows more and more bitter. Christ clearly foresees and plainly declares his coming death, as being in the Divine plan of redemption; and slowly the Cross lifts its head above the darkening horizon. Just at such crisis occur the events which crowd this chapter with mighty messages for us. Six sermon themes stand out strikingly.

1. The Good Shepherd and His Sheep. John 10:11.

Egoh eimi ho poimehn ho kalos; ho poimehn ho kalos tehn psuchehn autou tithehsin huper tohn probatohn, "I am the shepherd, the good one; the good shepherd lays down his life for his sheep."

Christ presents this parable in three distinct stages. First, an impersonal illustration of a sheepfold. (v. 1-5) But they don't see the point. So he personalizes: "I am like to that fold of safety as typified by its door." (v. 7-10) But still perceiving only blank and uncomprehending looks, he tries again: "Well, then, I am like the good, faithful shepherd himself, who when need comes will fight to the death in defence of his sheep. Plenty of mere hirelings there are, who don't love the sheep; but the owner himself has reared and loves every sheep. Now, I am like that good shepherd: I know, I love, I will die for, my own trusting sheep. And this I do for my Heavenly Father."

Through all Christian centuries Christ's parable of the Good Shepherd, coupled with king David's (23d) psalm of shepherdly love, has been a favorite with preachers, with poets and painters, and with believing Christian people. And still today it will furnish forth a beautiful, blessed sermon; a sermon to which the people will listen with eager attention.

2. Prime Credentials of the Christ. John 10:24.

Jesus is surrounded by a crowd of carping, critical Pharisees, on the watch for any chance to accuse him and bring about his death; snarling wolves who are only waiting to spring upon the Good Shepherd, even while he offers them salvation and eternal life. This crowd of crafty Jews now have a new plan against him. Suddenly surrounding him as he walks in Solomon's portico of the temple they challenge him: *Heohs pote tehn psuchehn hehmohn aireis? Until when do you keep our soul up in the air? Ei su ei ho Christos, eipon hehmin parrehsia, If you are really the Messiah, speak! Out with it boldly to us!*" But their deep-laid scheme falls flat. *Apekritheh autois ho Iehsous, Eipon humin ou pisteuete, Jesus retorts to them, "I told you and you didn't believe. Ta erga ha egoh poioh en toh onomati tou Patros mou tauia marturei peri emou, The works that I do in my Father's name, these witness for me. (cf. Jno. 5:36) I make no claims: my works are my witness; examine them, and hear what they testify of me."* Christ had said so boldly — that he was the Messiah of God — not by words but by works. And here is a great sermon theme: *How Jesus Has Said So!* He has proven himself the Son of God by the divine things he has done. He has said so, by his multitude of miraculous works which only God's Son could do. He has said so, by nineteen hundred years of the Godlike work of saving and blessing souls. And he says so everlastingly, by his Divine Character of perfect holiness. Such things as these are the prime credentials of the Christ; and we challenge the world to disprove or discredit them! A superb and inspiring theme is here!

3. The Good Shepherd's True Sheep, and Their Eternal Guarantor. John 10:27-29.

Jesus takes up again his parable, trying to discover to those Jews their own bad hearts, and also to declare the blessed state of true believers. *Humeis ou pisteuete, hoti ouk este ek tohn probatohn*

emohn, "You don't believe, because you are no sheep of mine. *Ta probata ta ema tehs phohnes mou akousin*, "My sheep hear my voice: you will not hear! *K'agoh ginohskoh auta kai akolouthousin moi*, "And I know them and they follow me: I know you not, and you reject me! *K'agoh didohmi autois zohehn aiohnon*, "And I give to them life eternal: you refuse that gift! *Kai ou meh apolohnai eis ton aiohna*, "And they shall not perish, no not unto eternity: you shall die in your sins! *Ho Patehr mou hos dedohken moi pantohn meizon estin*, *kai oudeis dunatai harpadzein ek tehs cheiros tou Patros*, "My Father who has given them to me is greater than all, and no one is able to raven them out of the hand of the Father."

These three verses are made intensely emphatic, by the order of words, by the phraseology, and by the vividly expressed personal pronouns. And they carry rich and beautiful sermonic contents. (a) How Christ does speak to the Christian heart and conscience; How a Christian does hear his voice; What divine things that voice of Jesus whispers to the listening soul. (b) How following Jesus is essence and evidence of a Christian life; Proof of spiritual regeneration; Highest possible spiritual attainment. (c) How God the Father is the Divine Guarantor of Christ's sheep. His gift of them to his Son is absolute; His power to protect is incomparable; His pledge to keep is irrevocable. Then the searching application: Are we indeed of the number of Christ's True Sheep? How to know!

4. "I and the Father Are One!" John 10:30.

Egoh kai ho Patehr hen esmen: six short words, but a sentence so transcendent in theological significance, so profound in philosophical compass, so priceless in practical riches, that I know not where to find its equal. As revealed to man in the Holy Scriptures, these sublime facts are here affirmed: (a) That Jesus Christ is One with God the Father. Note that he does not say *Egoh kai ho Patehr eis esmen*, which would mean, One Individual; but *hen*, which means Unity. (b) That these two Divine Persons are one with each other in many supernal relationships, such as these: They are one in Deity, Eternity, Glory, Power; in Wisdom, Plan, Cooperation; one in love for the Shepherd's true sheep; one in gracious purposes for their salvation and blessing. Whence there comes a lesson of triumphant assurance—of present good and of eternal glory, through the redemptive union of the Father and His Son!

5. The Unbreakable Word of God. John 10:35.

Kai ou dunatai lutehnhai heh grapheh, And it is not possible for the Scripture to be disannulled. *Luoh*, I loose, takes on the meaning in the non-material sphere, I render void, nugatory; I do away with. And the message of this text, therefore, is something deeper than a declaration of Scriptural exactness even in literary details. Doubtless the Scriptures, properly understood, do

have full validity even in such minutiae; but Jesus dealt with principles, rather than with mint, anise and cummin. (1) The Holy Scriptures can never lose their vital potency. Illustrate by radium. Buried long and deep, yet preserving indefinitely its vivid and vital energy. (2) The Holy Scriptures must not be impeached. So Jesus taught and so Jesus practiced. A lesson greatly needed today, both in the Church and out of it, in various directions. Yet Christ's quiet words still stand: *Ou dunatai lutehnhai heh grapheh*.

6. The Great Trilemma That Jesus Gave the Jews. John 10:36b-38.

To the charge of blasphemy in claiming to be the Son of God, Jesus answers by "confession and avoidance," as lawyers say. Then he directly challenges them to disprove his pretension. "I do claim to be God's Son; I offer evidence in support. The works I do are evidence secondary: I offer also evidence in chief. Test now my pretension by this trilemma:

(1) Investigate my works! If you find them spurious, reject my tremendous claim! *Ei ou poioh ta erga tou Patros mou, meh pisteute moi!* (Verse 37.) (2) Investigate my works: then, if you find them genuine, on their convincing evidence accept my claim! *Ei de poioh . . . tois ergois pisteute!* (Verse 38) But there is a third alternative: for I offer as evidence in chief, My own Self. (3) Investigate both my works and myself. Finding (incidentally) the works to be genuine, go on and find myself, my person and character, irresistible evidence of my Divine Sonship! One of these three things you must do, if you be really seekers after the truth of God!

Now, that we may feel the full force of this trilemma, let us set with it his challenge to his disciples: *Pisteute moi*, Believe Me, *hoti egoh en toh Patri kai ho Patehr en emoi; ei de meh, but if not* (if you cannot rise to that higher level of pure faith), *dia ta erga auta pisteute*, then just because of the works themselves, believe! (John 14:11.)

It is better, finer, holier, to believe in Jesus Himself: for insight, vision, spiritual apprehension, are higher and more acceptable to Jesus than is intellectual acknowledgment of the convincing force of any external evidence whatsoever. "Blessed are they that have not seen, and yet have believed!" (John 20:29) I am not asking for less emphasis upon intellectually satisfying evidences for the claims of Jesus Christ: *tauta de gegraphtai hina pisteuehite hoti Iehsous estin ho Christos ho Huios tou Theou*. (Jno. 20:31) But blessed are they who, like John the Beloved, mount on eagles' wings, up to open spiritual vision, where faith is lost in sight; where the intellect needs no proof, because the soul beholds!

Psalm of the Seven Thunders

THE REV. PROF. PAUL H. ROTH, D.D.

Give unto the Lord, ye sons of God,
Give unto the Lord glory and might!
Give unto the Lord the glory of His Name,
Worship the Lord in holy array!

The voice of the Lord is over the waters,
The God of glory thunders,
The Lord is over the great waters.
The voice of the Lord is with power,
The voice of the Lord is with majesty.

The voice of the Lord breaks the cedars,
Yea, the Lord shatters the cedars of Lebanon.
And he makes them skip like a calf,
Lebanon and Sirion like a young wild ox.
The voice of the Lord hews flames of fire.

The voice of the Lord shakes the wilderness,
The Lord shakes the wilderness of Kadesh.
The voice of the Lord makes hinds to cast their young,
He strips the forest —

* * *

and in His temple everything cries "Glory!"

The Lord has seated Himself above the flood,
The Lord sits as King forever.
The Lord will give strength to His people,
The Lord will bless His people with peace.

"Can you sing amid the thunder?" asks Spurgeon, commenting upon this 29th Psalm. There are those who can. Charles Wesley could, at any rate the terrible storms at sea so well known through the journal of his brother John, drew from him one of the finest of English hymns:

Jesus, Lover of my soul,
Let me to Thy bosom fly;
While the nearer waters roll,
While the tempest still is high!
Hide me, oh, my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide;
Oh, receive my soul at last.

This is a Psalm of tempest. The rip and crack of the lightning is in it, the thunder's crash and roll, the roar of the hurricane and the torrential rain. The Almighty is known in His works. "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."

This Psalm is a grand crescendo, rising from the ominous lowering calm of gathering storm-clouds to the breaking of the tempest and the full fury of its power, then dying down to a sun-lit quiet. The very sounds of the words are descriptive and by them and the devices of contrasted quantities and repetition the very spirit of the storm is conveyed.

The opening stanza calls upon the *beney eliyim*, "sons of God," the angels, heavenly spirits, to praise the Lord, to give voice to their recognition of



Prof. Paul H. Roth, D.D.

His glory and might, to attribute the glory due His Name. One recalls the glorious stanzas opening Goethe's *Faust* and the repeated words, *Ihr Anblick Gibt den Engeln Starke*. The heavenly host exult in the splendor and magnificence of the Almighty's power as shown in His creation. Man or angel appears at his best and highest when deeply recognizing the glories of our Lord and His Christ.

The first stanza is by way of preparation for a revelation of power. It is full of expectancy. The heavenly host are in festal array. Then comes the tempest. The body of the Psalm to the quiet epilogue in vss. 10, 11, pictures its terrible march. There are fifteen lines of vivid particulars, climax in the true sense of ascending as by a ladder, and ending with an unexpected turn and emphasis.

The Omnipotent speaks in the thunder and reveals himself in the storm. All through, the insistent theme, seven times repeated, is *gol Jahveh*, "the voice of the Lord." The *gol Jahveh* is a peal of thunder and with each repetition is a new manifestation of might. The English word "voice" is a tame translation inadequately giving the effect of the Hebrew sound which recurs like an ominous drum-beat marking the awful march of Jahveh in the tempest.

"The voice of the Lord is over the waters," "the waters that are above the earth," the dark clouds of the storm that has not yet burst. That is the first voice, then the peals come thick and fast as the storm draws nearer: "the God of glory thunders." "Power" and "majesty!" What better words!

Striking first in the North, the lightning shatters the cedars of high Lebanon. Sirion too, Anti-Lebanon, Mt. Hermon, that greatest of Palestinian heights, is in its path. These two great opposing heights, "rock-ribbed, ancient as the sun" are made to shake and quiver like frightened cattle. The very earth appears to rock. Perhaps the effect of dazzled sight through the lightning flashes, or of feeling the terrible reverberations so near, or of seeing the wooded summits bend and sway, or perhaps there was actual earthquake as well.

The vivid, darting play of lightning goes along, "The voice of the Lord hews flames of fire." The bolts strike here and there, swift, incessant, like some superhuman swordplay. The sound of the words bears the effect; *qol-Jahveh* *chotzev lahavoth esh*.

The storm sweeps south into the desert land, having gone the length of the country. It catches up and whirls the sand in maelstroms. It strips the forest. One vivid touch conveys the note of panic, "maketh the hinds to cast their young," one sees the dumb terror of wild animals, and infers the spell of fear that follows this "voice" that is "in power" and "majesty."

Then in the midst of this sense-shattering tumult, strikes this strange note: "And in his temple everything cries 'Glory!'" Umbreit says: "Whilst we still hear the voice of the Lord in the rushing of the storm through the forests stripped of their leaves, the poet snatches us away at once from the tumult of earth, and places us amid the choirs of the heavenly temple, which above, in a holy silence, sing glory and praise to the Eternal." That is true, and might be the whole meaning, but I prefer to think that this temple is the one not made with hands which is everywhere. God's true temple is His whole creation, and everything in it, animate and inanimate, willingly or un-

willingly is continually crying "Glory," for to give glory is to acknowledge the excellent power and majesty of Him that sitteth upon the throne, as all creation must. His glory is in the calm and in the storm. The secret of life is to discern and acknowledge it everywhere.

And now upon the ravaged mountain, desert, forest, falls a sudden peace. Some think the "flood" of verse 10 is the great Flood of Genesis. And that gives a good meaning. However that may be, He that sat over that flood, directing and controlling it, governs all floods and "sits as King forever." And as He is their King, so are they His people, and it is His purpose through all to give them strength and to bless them with peace.

We boastfully speak today and often of our "conquest of nature." We have conquered nothing of nature. When the *qol Jahveh* takes the form of tornado or earthquake or devastating wave such claims are seen to be absurdity. We have but hit upon a treasure here and there long ago hid for us by divine goodness. Great Isaac Newton thanked God he had been permitted to think a few of God's thoughts after Him, and described his deep discoveries as the gathering of a handful of pebbles from an illimitable strand. So may nature lead us to the greater realm that lies beyond.

Sermons

Praising the God of Our Fathers

(Independence Day)

Morning, July 6, Third Sunday After Trinity

The Rev. Fred Smith, First Congregational Church, Newton, Kansas.

And they praised the God of their fathers, because he had given them freedom and liberty.

To go up, and build Jerusalem, and the temple which is called by his name. 1 Esdras 4:62-63.

We American can appreciate these words. Again we have come to the anniversary of that eventful episode in our history when our fathers claimed for themselves and their children's children the prerogative of liberty. We can do in our day what these Jews did in their day. And, in all reverence I say it, God knows the need there is for us to do this in our time. Do we? Let us see. That we may the sooner arrive at the heart of what I wish to say today, let me say that it is not necessary to our purpose this morning to spend much time in reconstructing the events of the past, either with regard to our own history or that of the Jews. The aim of this sermon is not to make us reminiscent, but to make us more religious. On occasions like this the temptation is strong to spend our time doing for the past what we should be the more earnestly doing in the present. Our present need is to know how to move forward rather than to walk back-

ward. This is the point of our text, provided you read it through to the end.

To many this great anniversary will be nothing more than a celebration. That was a pointed answer which my little lad once gave to me about the Fourth of July. He said it was "the day on which we made a big noise." I think he has come to see that it should mean more than this. But I wonder if many are not still where he once was. "The glorious Fourth" means fireworks, pyrotechnical and oratorical; just these and nothing more.

There are those, who, remembering the first part of our text, would flavor this day, as they would every significant anniversary, with religion. Obeisance must be made to the Most High God. Provision must be made for praising the God of our fathers for these high gifts of freedom and liberty. This is excellent, so far as it goes, but if it go no farther, then its very excellence is but the keenness of a sword which, by that fact, drives the more deeper into the heart of religion itself. I speak whereof I know. In this city of ours within the last year I know of two conventions which have been held at which obeisance was made to the God of our fathers. The minister was there to invoke the blessing of God upon the convention. "America" was sung by the assembled members. Then ere the session was over some of the delegates to these conventions were asking

in whispers "where they could get a drink." Obeisance to God but not obedience! That is a poor celebration which begins with obeisance and ends with dis-obedience.

Not so did these Jews of the ancient time celebrate the occasion of their freedom, and, thanks be to God, not so do the majority of Americans celebrate the momentous anniversaries of their nation's history in these days. Fools are they and worse who turn these opportunities for singing unto God into occasions for sinning.

On this anniversary ours is the opportunity of remembering our high prerogatives. We hymn the greatness and glory of our God today because he has given to us freedom and liberty. And some there be who stop there. They are glad for what they are not. They are not slaves. Many of them have even forgotten that, probably, they are the descendants of those who were. Once, in the slave markets of Rome, there was a time when Angels were bartered for coin as Negroes were bartered for dollars in the days of our own fathers. But those days are in the far past. Now we live in a land in which we have "the right to life, liberty and the pursuit of happiness." A friend of mine recently asked me to tell in a sentence or two just what the Constitution meant to me. I replied in the quotation which I have just given.

"We must be free or die, who speak the tongue
That Shakespeare spoke; the faith and morals hold
Which Milton held."

Independence Day reminds us once again that we believe in democracy not in dictatorship; in Washington and Lincoln, not in Napoleon or Lenine; in Christ, not in Mammon.

Therefore do we sing unto the God of our fathers who gave to us freedom and liberty — ah, did you notice I did not do what our English teachers always told us to do when we came to a period. I did not drop my voice. The reason was that that was not the end of a sentence. The man who stops there is in a dangerous position. He is

in danger of living on his heritage. Instead of becoming the more a patriot he becomes a parasite. He thanks God for what he gets but not for the opportunity to give. But it is just this that makes our text finally worthwhile. The main point about it is not the fact of the singing but the opportunity presented for serving. God "had given them freedom and liberty to go up, and build Jerusalem, and the temple which is called by his name."

Now we see the final worth of our remembrance of Independence Day. It is not in reminiscence, but in religion. The remembrance of that day when our fathers struck for liberty should bring a song to our mouths and a task to our hands. If it does not do the latter you had better mute your voices into silence. God wants not the obeisance of men unless he have also obedience. Ours is the task of bringing men into a larger liberty, a nobler freedom than we even yet possess. As these Jews went up to build Jerusalem and the temple called by God's name, so ours is the task of building "the new Jerusalem" in these United States. Ours will not be the task of laying actual stones, line upon line, in some church building; the task that is ours is to build that temple of which Whittier and all the seers have sung:

"in time to be
Shall one great temple rise to thee —
Thy church our bread humanity. Alleluia."

God grant that this "time to be" may be "our time;" that in our day

"a loftier race
Than ere the world hath known shall rise
With flame of freedom in their souls,
And light of knowledge in their eyes:

Nation with nation, land with land,
Unarmed shall live as comrades free;
In every heart and brain shall throbb
The pulse of one fraternity."

This is our task, our opportunity: "Freedom and liberty to go up, and build Jerusalem, and the temple which is called by his name."

Christian Freedom

(Independence Day)

Evening, July 6, Third Sunday After Trinity

The Rev. Wm. S. Bowden, New Albany, Indiana.

"If the Son therefore shall make you free, ye shall be free indeed." John 8:32.

Freedom is the heritage of the believer through Jesus Christ. It is made possible for us through the atonement made for us upon the cross. Calvary has been called the "Christian's Yorktown." It marks the place where freedom from a cruel and oppressive foe was completely and successfully won.

Sin is slavery. Every sinner is a slave. He is a slave to sin. There never was such a cruel taskmaster as Satan, and there never was such an awful bondage as the bondage of sin. The bondage of the sinner is pictured in the bondage of the Israelites. "The Egyptians made the children of Israel to serve with rigour; and they made their lives bitter with hard bondage." This is just what

Satan does today for the unbeliever. This world is a "house of bondage." It is written in the Word: "For of whom a man is overcome, of the same is he brought in bondage." Again it is written: "The children of Israel sighed by reason of their bondage." God never turns a deaf ear to the earnest cry of a sincere soul. So we read this word spoken by the Lord: "I am the Lord, and I will bring you out from under the bondage of the Egyptians, and I will rid you of their bondage."

Moses was raised up as the deliverer from the Egyptian bondage. Jesus Christ, the prophet of whom Moses both wrote and spoke, and of whom Moses was a type, came to bring deliverance from a more terrible bondage. The Great Deliverer was foretold in prophecy (Isa. 60:1; Luke 4:18). The Lord Jehovah anointed Jesus Christ "to proclaim liberty to the captives, and the opening of the prison to them that are bound." Jesus Christ came (Heb. 2:14, 15) "that through death He might destroy him that had the power

of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage."

The Sinner's Vain Boast

We Americans boast that we are a free people. We should be joyful because of the blood-bought freedom which is ours, but we need to be reminded that after all, the only true freedom is the freedom of a child of God. This is what Jesus told the Jews who considered that they were a free people because of their relation to Abraham: "And ye shall know the truth, and the truth shall make you free. They answered Him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed" (John 8:32-36).

How many people today are boasting of religious liberty when they do not know the Liberator! They boast of civil freedom, but are moral slaves! "Whosoever committeth sin is the servant of sin." There you have it. It is possible to be in moral bondage and at the same time be somewhat unconscious of it. The Jews were mistaken. The whole past history of the nation was a record of one bondage after another. They had been in bondage to the Canaanites, in bondage to the Philistines, in bondage to the Chaldeans, in bondage to the Graeco-Syrian kings; and at the very time they found fault with Christ's doctrine of true freedom they were under the dominion of Rome.

They bought and sold with Roman money; they paid tribute to a Roman emperor; a Roman governor sat in their judgment hall; a Roman garrison occupied the fortress of their city. The Jews were not free. They claimed political freedom, but were in reality subjects of Rome. They claimed religious freedom, but were bondmen of sin. They needed to hear the words which Jesus spoke. We need to hear the same words. "If the Son therefore shall make you free, ye shall be free indeed." True freedom is found only in Jesus Christ.

In what does Christian freedom consist? From what is the Christian delivered?

Freedom From the Guilt of Sin

The Christian is delivered from the condemnation of past sins, being freely and fully pardoned. "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross" (Col. 2:14). "He that believeth on him is not condemned: but he that believeth not is condemned already" (John 3:18). Back of these tremendous words is no less an authority than Jesus Christ. In this same verse which declares that the Christian is not under condemnation, it is declared that he that believeth not is already condemned.

Regardless of the past record the one who comes to the Christ of Calvary finds freedom from condemnation. This truth is most simply expressed in Romans 8:1-33. We quote: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." "Who shall lay anything to the charge of God's elect? It is God that justifieth."

Freedom From the Dominion of Sin

The believer is delivered from the present dominion of sin, which holds the unbeliever in its grasp. Again we refer to something Jesus said to unbelievers. "For if ye believe not that I am he, ye shall die in your sins" (John 8:24). The Christian does not die in sin; he does not live in sin. The blessed privilege of constant victory over sin through Jesus Christ is forcefully set forth in the sixth and seventh chapters of the book of Romans. "For sin shall not have dominion over you" (6:14). "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (8:2). Thank God for present victory!

Freedom From the Sting of Death

The Christian does not desire death; neither does he fear death. Temporal death is nothing compared with eternal death. The Christian does not have to face the wages of sin, which is death. Beyond the grave he sees eternal life and eternal glory for those who are made free from sin through Jesus Christ. He rejoices in the wonderful promise recorded in John 5:24: "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Cf. Rom. 8:11; 1 Cor. 15:55-57.

Freedom From the Fear of Future Judgment

The Christian knows that in the day of judgment no one shall lay anything to the charge of God's elect, since Christ who died and rose again liveth to make intercession for them. The believer rejoices in the knowledge that his sins have gone on before to judgment. The unbeliever faces "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Heb. 10:27). The believer, "being justified by faith," has "peace with God through our Lord Jesus Christ" (Rom. 5:1). Those who know the meaning of Christian freedom do not dread the coming of the Lord; they have "turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come" 1 Thess. 1:9, 10.

Freedom From the Fear of God and Man

The Christian does not fear God in the sense of being afraid of God. He has received the spirit of adoption. He has the position of a son, and God the position of father. The Christian is not afraid of man because he knows that his Father

will take care of him. The sinner is afraid of God. He thinks of him as a stern judge. The fear of man becomes to him a snare. These verses are to the point, Romans 8:15,31. "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." "What shall we then say to these things? If God be for us, who can be against us?"

Freedom From All Servile Fear

Those who are strangers to Christ Jesus are bothered by many fears. Many times do we read in God's Word his message to the Christian: "Fear not." The Christian believes, though he may not fully understand, "that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28). It is not the business of the Christian to worry about what has been, what is, or what will be. The Christian recognizes the fact that God is greater than circumstances. "There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love" (1 Jno. 4:18). The reign of perfect love displaces fear and all its attendant evils. "There is no fear in love."

Freedom From Care

The Christian is constantly reminded by the promises of God's Word that he has a God who cares. Matthew 6:25-34 comes in for profitable meditation here. "Casting all your care upon him." That is a nugget of rare value. "Be careful for nothing; but in everything with prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." The cares of life press heavily at times. It is the Christian's privilege through Christ Jesus to be free from the overwhelming power of these cares.

It Must Not Happen Again

Morning, July 13, Fourth Sunday After Trinity.

The Rev. Richard Braunstein, Pastor M.E. Church, New Platz, New York.

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." 2 Cor. 4:16.

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." 2 Cor. 4:16.

Certain cogent phrases and concise sentences can never be forgotten. They are the warp and woof of the tapestry of history. They are suggestive of thrilling epochs and decisive turning points. When we remember a certain phrase or recall a familiar sentence, words that have been handed down through the years, we at once visualize the theatre of action that gave rise to its expression. It is like the famous friendships of the ages. We recall the name of some great person and immediately we have suggested by the law of association another great name. When we

Freedom From the Law

"Ye are not under the law, but under grace." We are free from the bondage of the law by accepting the terms of the Gospel. We are freed from the curse of the law by the satisfaction of Christ (Gal. 3:10, 13); freed from the ceremonies of the law by the consummation of Christ (Eph. 2:14-16); freed from human ordinances by the instruction of Christ (Gal. 4:1, 11; 1 Cor. 7:22, 23); freed from the rigour of the law by the gentle and easy yoke of Christ (Matt. 11:28). This freedom is explained and illustrated in the fourth chapter of Paul's letter to the Galatians. The first verse of the fifth chapter carries out the thought. I quote it. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

Freedom From the World, the Flesh, and the Devil

The world. The sinner is in bondage to the world (1 Jno. 2:15-17; 4:5; 2 Cor. 4:3, 4). We "were in bondage under the elements of the world" (Gal. 4:3), but, thank God, the Great Emancipator has delivered us from the power of "this present evil world."

The Flesh or Self. Those who have not found freedom in Christ are in bondage to their passions and lusts (Rom. 7:23; Eph. 2:3). Selfishness is a predominant characteristic of the natural man. Christian freedom means the death of self and the exaltation of Jesus Christ. The Christian is free to serve — free to serve God and to serve his fellow-men in the name of the Lord.

Satan. The unregenerate man is in bondage to Satan (Jno. 8:44), who is a liar and a murderer. The Christian is delivered from the tyranny of Satan by the victory of Christ. Thank God that through Christ Jesus we are delivered from the snare of the devil (2 Tim. 2:26). Satan is no match for the victorious Christ.

Thank God for American freedom! Thank God for Christian freedom!

think of David we remember Johnathan. When we think of Dante we remember Beatrice. When we think of Alfred Tennyson we remember Arthur Hallam. To use some homely but apt similes, it is like thinking in such combinations as salt and pepper, and oil and vinegar. One suggests the other. Always our thought-forms are shaped in pairs.

So with famous phrases. They connect the thought with deeds of valor and acts of heroism. They are illustrative of great periods. They are introductory to great events. They conjure for us revolutionary days. Much of our discourse is quotation. The "Happy Phrase" has saved many a sermon and editorial from mediocrity. The epigram in season and the aphorism in the right place prevents the narrator from falling into the "sin of being uninteresting," to borrow the words of Henry Van Dyke. Debate is often enriched and made logical with a proverb.

Who can forget Caesar's summary of a cam-

paign? Every school boy and girl knows: "I came, I saw, I conquered." Likewise the words of General Grant: "We have met the enemy and they are ours." The mention of General Sherman suggests: "I have met Johnson; victory; send me ten thousand men." Linked with the name of Admiral Nelson is the challenge: "England expects every man to do his duty." Captain Smith, as the Titanic went down, hurled at his crew: "Be British men." "Government of the people, by the people, for the people" cannot make us forget Abraham Lincoln. Woodrow Wilson gave the world the line: "Making the world safe for democracy." Theodore Roosevelt was responsible for: "The doctrine of the square deal."

Christianity, too, has its stock phrases and passages of remembrances. There are so many scripture passages wrapped up in the thought and endeavor of the Church and righteous procedure that a review at this time is not necessary. Every cult has its key-words, its own peculiar vocabulary and every ism and ology its own tongue. Language is symbolic. Speech is representative. The dictionary is a book of psychology. The alphabet leads one into bewitching paths. Words and phrases are the crystal vials in which are preserved the heart throbs and pulse beats of the human race.

The World War has given us some never to be forgotten phrases. They thrill us when we associate them with the occasions that gave them birth. These shall never die: "Lafayette, we are here." "They shall not pass." "Let's go." They are already embedded in prose and poetry that shall become the classic utterances of posterity when it thinks and speaks in terms of patriotism. When the bodies of three thousand soldier slain were brought back from the crimson field of sacrifice and the flag-draped coffins lined the pier, President Harding, among other things, said: "It must not happen again." Whatever else he said may be forgotten or it may not. This phrase we are certain shall never lose the luster of its freshness and the inspiration of its suggestiveness. It was born in and appeals to the emotions. It was the spontaneous utterance of one man, but he acted as spokesman for the human race. They express the sum and substance of the overwhelming sentiment and the pent up indignation of a weary world. They are prophetic in vision and statesman-like utterance. They open doors before which we dare not pass with faces averted or hearts impervious.

Many things must not happen again. War itself, the fruitage of many things must not occur again. Let the church take up this torch of burning rhetoric, this flaming sword of speech, this slogan of determination. "Peace hath her victories no less renowned than war." There is a "moral equivalent for war." We do not wish to repress the fighting spirit. The pugnacious element must not die in man. The militant attitude must not wane. Rather must it be given "the expulsive power of a new affection," a constructive channel of expression, an arena in which to strike, that shall be a blow at all the hurt and hindrance in

life. The arm that is raised against all forms of cruel oppression, the bitter injustice and the enslavement of the human soul in the shackles of sin and the clutches that drag down, that arm must not become anaemic. The war that shall hitherto engage our time and talents, our brain and brawn, shall be a war, not of humans against humans, but a war in which all that is humane is arrayed against all that is inhuman.

The liquor traffic must not be allowed to raise its hydra-headed body to destroy American life and institutions of family life and good citizenship. And when we speak of the liquor traffic we are not only having in mind the traffic in strong drink but those attendant evils that always follow in the train of John Barleycorn and his army of evil-doers and soul-wreckers. The by-products of the wet regime are many and destructive of the sanctities of life, making for destruction, devastation and desolation wherever they hold sway. The traffic grows fat on lies and feeds on the subtle deceit of propaganda. It hath pleased God to reveal himself by ratification. The Volstead Act is an Act of God. The things that happened B. V. must not happen again. It hath pleased God to manifest himself by national prohibition. The Red Sea—red with the blood of victims—has been parted and the American people have crossed over to dry land. Old Glory has been given a new glory.

Mental lethargy and spiritual inertia must not happen again toward the comprehension and interpretation of the Great Commission. We are now awake to the urgency of taking the whole gospel to the whole world. The horizon has receded. The sky-line of Christian endeavor has been pushed back. We are studying bigger maps. Stewardship and Trusteeship of obligations and possessions are discussed in interdenominational text-books and from convention platforms. The nations are merging out of neighborhood into brotherhood. The leopard cannot change his spots and the Ethiopian cannot change his skin. God can and has changed our hearts. The day of the "penny collection" is gone. The penny has increased to a dollar by the miracle of tithing. The German mark has shrunk, but the American dollar has expanded and touches the ends of the earth through the Red Cross, Near East and other agencies of relief. The day of the "mite box" is gone. It has become a "mighty box" without a lid, pouring out its treasure and paving the Jericho of life with the gold and silver of its benevolence and philanthropy. The day of "America First" is gone. America has stepped out into the sunlight of leadership and peaceful persuasion by examples of unselfish precedence and honest integrity. The day of the denomination is almost gone. The spirit of unity is abroad. Denominational initiative may not cease, but cooperative endeavor and coordinating principles are given freer play and wider sway. In the last analysis, the church is not a denomination but an inspiration. The church is not a local edifice, but a universal edification. The church is the "organized compassion of God." It is "the church of the

living God." Therefore it is "the living Church of God." Denominational pride, traditional backgrounds, ecclesiastical politics and ancient precedence striving for a place in the sun are no longer the vogue. Time was when we had a church in the community. Time is when we are building community churches. The church that has an outlet. The dead sea is dead because it has no outlet. The living church, the church of the living God, is alive, touches life from center to circumference, cognizant of all its interests, conversant with its environment, from suburb to suburb running the length of Main Street, with a gospel that is inclusive and a message that is catholic.

History must not be permitted to repeat itself in certain of its phases. There are some things that are buried, relegated to the limbo of the outworn and useless and unnecessary. The good must be stressed, emphasized, encouraged and published continually. We make room for roses by pulling up the weeds. We choke out the tares by planting the wheat. We give so much room to the noble that the ignoble is crowded out. There is no room in the world for the good and the bad at the same time. Let us invoke the Holy Spirit by fervent prayer, the headachy task and the soul in travail for the repetition of the resurrection dawn, the day of Pentecost, the hour of reformation and the period of revival, that shall be expressed in a renaissance of righteousness, the

recrudescence of "pure religion and undefiled before God and man." We are laboring for and looking forward to one thing. That is the realization of the kingdom of God on earth. "We look for new heavens and a new earth." The new heaven brought down to old earth is what we want. Heaven is where God is. God is where we make room for him.

There is an incident in the life of David that is illustrative of our theme. Absalom, his ungrateful son, has rebelled against him and driven him from his throne and from the land. He is in exile beyond Jordan. But Absalom is now dead, the rebellion is ended, but David is yet in exile. The men of Judah, members of his own tribe, hold a mass meeting. The purpose of the assemblage is honest discussion and they shamefacedly inquire of each other: "Why say ye not a word of bringing back the king?" And when they talk about it they begin to act about it. The wish is father to the thought. The desires of our hearts rule the goings of our feet. Our cause is above all other causes. "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." "All things shall be made new." Not only day by day, but year by year shall the process of redemption go on. The evolution from the good to the better and from the better to the best is our creative effort and our worthy goal.

The Christian's Opportunity

Evening, July 13, Fourth Sunday After Trinity.

The Rev. J. S. Stowell, Pastor Baptist Church, Rosendale, New York.

"And as Thy Servant was busy here and there, He was gone."
1 Kings 20:40.

Suppose, by way of illustration, we paraphrase just a little and render our text thus: "And as thy servant was busy here and there, it was gone." Now let us further imagine that the antecedent of "it" is opportunity — then our text will read — "And as thy servant was busy here and there, opportunity was gone." After all that seems to describe our present day life — submerged as we are with the things of the world — loaded down with anxiety and care — fettered by fickle temporalities and ere we are aware of the fact, lo, opportunity gone — hopelessly gone forever.

The words of our text are a part of an Old Testament parable. The prophet who uttered them appeared before the King with a mask of ashes upon his face, and a mask of uncertainty about his words. So completely did he disguise himself that the world has never learned his identity. Then, too, the import of his words has never been fully understood. Lifting them out of their connection, we shall doubtless find that in some special way, they apply in our present life and work. As we study the incident which gathers about our text, several things suggest themselves. First of all it appears that some one has been made responsible for the keeping

of another and this responsibility has been imposed by a higher authority. Then, too, it is apparent that the custodian has failed in his trust and his failure is followed by certain penalties. Are we not thus reminded that we have been made responsible for the reaching and the keeping of the souls of men for a higher authority, God Himself?

It was after Cain, in a fit of jealous rage, had slain his brother, that he was confronted by Jehovah who inquired concerning the whereabouts of Abel. To the pertinent answer that Cain gave: "Am I my brother's keeper?" spoken prophetically centuries ago, we say emphatically "Yes."

In a very peculiar way the rest of the world is in our charge and some portion of a certain community is under the care of our evangelism. We are in each other's keeping. God's word commands us to exhort and rebuke and one of the New Testament writers declares that we are stewards of the divine grace. It is the business of a steward to invest and dispense, not to hoard and withhold.

It is obvious then that everyone is a candidate for divine Grace and we dare not draw the line or place any limitation. As difficult as the bringing about of a universal discipleship may seem to be, yet it was this very thing that our Lord lay emphasis upon. To be indifferent about the interest of others very often leads to dire results. For instance someone insinuates by a flippant remark that a certain banking institution is not on a sound basis and instantly depositors rush

to its doors — withdraw their savings and lose the interest which they sorely need. Then again some mischievous person puts his head in the door of a building crowded with people, and yells "fire." A panic ensues and many lives are lost.

The engineer on yonder train with human souls in his keeping must not slight signals or disobey orders. If he does, and through his negligence people are maimed and killed, he will be sent to prison just as surely as if he were a robber. The writer recalls the time of the *General Slocum* disaster which occurred some years ago, when because of the burning of the steamer in mid-stream, hundreds of lives perished. Although Captain Van Schaick who was in charge of the vessel doubtless did his best under the circumstances, yet he was declared guilty of negligence and languished for years in Sing Sing prison. Of a truth, we are in each other's keeping. In the lesson before us the prophet set before the King, a picture of his neglect of opportunity. This sin of omission is common even in our day, we live in a strident age — the noisiest yet, amid the turmoil and seething unrest, it seems almost impossible to possess one's soul in quietness. It is because of these strenuous times, that opportunities are slighted. So many there are who are reversing the injunction of the Master to "Seek first, the Kingdom of God and His righteousness." Men, in their moments of indiscretion, are in quest of everything else and are hoping that eventually, they will find time for the things of God — but alas life is such an uncertain proposition. Man proposes while God disposes.

Notice first please —

That Opportunity Is God Given

There is a time and place for everything under heaven. Take in the realm of nature for instance. There is a seed sowing season and although the farmer may be "busy here and there" with other matters and therefore omit to plant, when the time comes for the gathering of fruit, because of his neglect, disappointment will surely be his lot.

Again in the cultivation of the mental faculties — if through laziness and lack of application, the pupil fails to seize the opportunity for study, it will be found later, that even if a desire to do so should arise, the capacity for knowledge will have decreased. There is a flexibility of the mind that changes with the years. Then too, in the matter of material possessions — a wise sage has said: "There is a tide in the affairs of men, which taken at the flood, leads on to fortune."

Energy rightly directed and judgment properly exercised have often been controlling factors in the realm of finance.

It is, however, in relation to spiritual things that this God-given opportunity must not be slighted — the opportunity to change, to pass from death unto life, to grow in the image of the Master, thus becoming kinder, more just and remaining to the very end a disciple.

Secondly observe —

That Opportunity Is Universal

Let us thank our Heavenly Father that John

3:16 recognizes no class, color or creed. There is no royal road to salvation. All must come on the same terms. God has made each person a free will agent with the power to accept or reject. There are so many passages of scripture emphasizing this truth that it seems unnecessary to go into detail. The fact that Jesus is anxious to enter every life is clearly set forth in Rev. 3:20: "Behold, I stand at the door and knock — if any man hear my voice, and open the door, I will come in to him and will sup with him and he with me."

There are, of course, seasons when our moral hearing is more sensitive — when we are more responsive to the truth. Youth is such a season. To accept Jesus at this impressionable age — to place one's life into His hands in these tender years, is a guarantee of peace, not only in this life, but in the life to come.

"My son, give me thy heart." Not only are we more responsive to the truth in the days of youth but under the influence of bereavement or personal illness, religious convictions are experienced. In the presence of death God seems very near and it is then that the heart yearns for the consolation of Him who said "Let not your heart be troubled, ye believe in God believe also in me."

In the hour of normalcy when health is ours and when success attends our way many of us have no use for God. Very like Uzziah of old whom "God helped until he was marvelously strong" we elbow Him out of our hearts and out of our homes — but let the hour of extremity come when we find ourselves prostrate upon a bed of illness with plenty of time for reflection, how penitent we often become and how ready to promise our Heavenly Father that our life shall be lived on a higher plane if He will only give us renewed strength. And then, when restoration comes, like the prophet in our text, we are "busy here and there" and alas God is forgotten.

In the third place let say —

That Opportunity Is Neglected by Many

There are numerous reasons for this, among which may be mentioned — The pressure of business. Parents — especially fathers — become tremendously "busy here and there." Home life is neglected, the welfare of the children is overlooked, particularly the development of their spiritual lives. After a while, when it is too late perhaps, these parents look around for those with whose lives they have been entrusted and they discover that in a very real sense, they have slipped away — are gone.

Mr. Moody used to tell of a man who was converted late in life and he seemed to be very happy. One day it was noticed that he appeared to be dejected and as soon as the opportunity came Mr. Moody inquired the reason. The man was compelled to make this sad confession. Early in life he had felt the desire that his children might accept Christ, but the lure of the business world so gripped him and he became "so busy here and there" that when he looked about for those in his

keeping—they had gone. And now after the years had multiplied and hearts that were once responsive had hardened, he had gone out to look them up that he might induce them to walk in the Christian way, but they laughed him to scorn. This father's experience is but the transcript of many a life.

Mothers too, are so "busy here and there" with the social activities of their children—so determined that they shall have a taste of the world and not be subjected to what they consider the church's limitations, that when they finally awake to what are, after all the actual needs of the children, they find that they have allowed them to escape. The writer recalls a sad case that came under his observation during a Vermont pastorate. A young girl was intensely interested in the things of the Kingdom. She was anxious to take a definite stand for Christ, but that mother was not willing to allow her to do so. She was too young and must have her taste of the world. May God forgive her for ever standing between Christ and that daughter. She drank of the pleasures of the world even to the bitter dregs—then came the days and the years of remorse. "Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap."

The Method of the Master's Victory

Morning, July 20, Fifth Sunday After Trinity
The Rev. Robert Whitehill Crain, Plattsburg, Mo.
Scripture Lesson. Matt. 4:1-11.
Text—"And He said, Lo, I come to do Thy Will, O God."
Heb. 10:9.

It is always on the eve of an especially bright and joyous experience that Satan needs our most vigilant attention. The moment of loftiest resolution and clearest testimony is ever immediately followed by Satan's fiercest and most subtle assaults. It was just after the victory at Mt. Carmel that Elijah was found under the Juniper tree. It was immediately following their avowed protestations of love and loyalty that the disciples of Christ forsook Him and fled. The temptations of Jesus by Satan followed His baptism—that glorious experience and revelation where He had heard the voice of the Father in approval, and had felt the anointing and permanent possession of the Holy Spirit. Then the Spirit led Him into the wilderness to be tempted by Satan. No sympathetic ear listened to hear, no loving hand was

In conclusion, permit this thought. There is one person at least that God has commanded you to hold for Him and that person is "you." It would be well perhaps for you to inquire if you are allowing yourself to escape.

Paul Lawrence Dunbar, the negro poet, has described in his "Conscience and Remorse" how it is possible for a man to allow himself to slip away and be forever beyond recall:

"Good-bye I said to my conscience,
Good-bye for aye and aye
And I put her hands off harshly
And I turned my face away
And conscience smitten sorely
Returned not from that day.
"But a time came when my spirit
Grew weary of its pace
And I cried 'Come back my conscience
I long to see thy face'.
But conscience cried 'I cannot,
Remorse sits in my place.'"

Dear brother out of Christ, call back thy best self ere it is too late, God forbid that you should come down to the end of life with only the memory of wasted years and over the lost opportunity, be compelled to say "As thy servant was busy here and there, it was gone."

stretched out to aid and sustain Him, no loyal friend hovered near by in prayer to God for Him. He was alone! Alone with only the wild beasts and poisonous reptiles as His companions. He had fasted forty days, and weak, famished, and worn, had been subjected to the most cunning and subtle of Satan's temptings.

In His methods of meeting and conquering this enemy of God, this archfiend who would rob Him of His Deity and us of our very souls, there are some most valuable lessons for us—lessons which, if we would become victors over sin and self, we may well ponder and profit by. Satan does not tempt us because of sin in us, but because of grace in us. The prowling thief, slinking along yonder in the shadows, does not rob an empty house; neither does the hungry fruit hunter club a barren tree. It is the grace of God in us, bearing precious fruit, that riles Satan and causes him to endeavor with all his cunning to ensnare us.

The first lesson which comes to us from the temptation of Jesus by Satan is:
His Absolute Dependence Upon God
"But He (Jesus) answered and said, It is written,

Dear Mr. Ramsey:

Here is my first contribution to "The Expositor," a sermon, which has been a blessing to me and I trust shall be to the readers of "The Expositor."

I want to congratulate you on the magazine. I took it for many, many years during Mr. Barton's life, but discontinued because of some of its policies at a later date. Think it the best now that it has ever been. I find it helpful in many ways.

With all good wishes for continued success, Cordially and fraternally yours,

R. W. Crain.

Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (v. 4). When our Lord walked here on earth among men, His ways were marked out for Him in perfect dependence upon His Father's will. "And He said, Lo, I come to do Thy will, O God." "If Thou be the Son of God, command that these stones be made bread." Ah, my friend, if among the harrowing, disappointing things of life Satan can get us, even for a moment of time, to question God's love and care He has gained a point on us. It is the inflexible will which puts God first in every action of life that cripples and thwarts every purpose of Satan. Had God commanded that the stones be made bread? He had not. Then why should Jesus, who knew that God was with Him, satisfy His physical hunger, and disregarding God's will, yield to the tempter? Where there is no plain and clear expression of the mind of God, it is always best for us to wait until there is before we proceed.

Day by day Jesus was the dependent man, dependent upon God for everything. "I can of Myself do nothing." He said on another occasion. It was no sin to be hungry, but it would have been a sin to distrust God because the place was a desert place. Did not God know that there was no bread there? Had God told Him to leave the desert? He had not. Therefore, He would not use His power independent of God, knowing full well that God would not fail Him. What a Wonderful, what a Blessed, Precious lesson for us! What a needful lesson!

Living by the Word of God, He waited for a word from Him whose will He had come to do, and refused even in hunger to take a single step in the way of satisfying His sinless wants without Divine direction. The true and only rightful place for man is that of dependence. "For no man liveth to himself, and no man dieth to himself." And He, having become man would not swerve from dependence upon God, to follow His own will and wish. "And He said, Lo, I come to do Thy will, O God." That absolute submission to the will of God, depending upon Him for everything, was the outstanding characteristic of our Lord's work upon earth. It was to fulfill that will that He came to the earth.

The second important lesson for us in the temptations of Jesus by Satan is:

His Absolute Confidence in God

"Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God." This was in reply to Satan's, "If Thou be the Son of God, cast Thyself down; for it is written, He shall give His angels charge concerning Thee; and in their hands shall they bear Thee up, lest at any time Thou dash Thy foot against a stone" (v. 4).

"If Thou be the Son of God, cast Thyself down." This would have been making a move without God. Well did He know that if He were to cast Himself down in obedience to God's will, that there would be angels there to bear Him up. But He also knew that He did not have to cast Himself down to prove the promise of God. If you have in your

employ one whom you suspect of dishonesty, you may be disposed to test him out in some manner or other; but who, for one moment, would think of testing one in whom he had the utmost confidence? Jesus resented the idea of testing God to see if He was as good as His Word. Away with such a thought! He would not for a single moment tolerate it! He needed no proof of God's keeping care; neither did He have to prove the faithfulness of God to His word. Neither do you; neither do I. Jesus was sure of it, and relied upon it. He knew that God would give His angels charge concerning Him in all His ways, and with absolute confidence in God, He thwarted and spoiled all of Satan's well laid plans. God had nowhere promised that He should end His hunger suffering by performing a miracle; neither had God indicated to Him that He should have complete control over the lives and actions of men by the accomplishment of a miracle. Had Jesus followed the suggestion of Satan, He would have acted contrary to the will of God, and been distrustful of God. Beloved, if with Him the governing principle of His life was to do the will of God at all costs, how imperative it is for you, for me, to let that will be the motive of all of our actions! How wonderful our lives would be, with what power would they move, if this were true of them.

"Cast Thyself down!" It was not the way of faith in impatience to cast Himself down to prove thereby that He was the Messiah, the Son of God, the Saviour of the world. It would have shown a lack of confidence in God's keeping care. He knew the sufferings and the patience He must undergo to do the will of God, the agonies of the approaching Cross, the way He must go — the way of the Cross — the only road that leads to glory. He knew that He could not fail in that which He had come to do. Why, then, should He cast Himself down to prove that God was as good as His word? He knew that God was with Him — with Him in all His ways. "Christ defeated Satan by a means open to His humblest follower, the intelligent use of the Word of God" (vs. 4, 7). In this temptation Satan also used Scripture, but the promise therein was available only to one in the path of obedience. "It is written," was enough for Jesus in all of His conflicts with Satan; it is enough for us amid all the encounters with Satan which we may have while here upon earth.

The third valued lesson for us from the temptations of Jesus by Satan is:

His Absolute Obedience to God

"Then said Jesus unto Him, Get thee hence, Satan, for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve" (v. 10). This was in answer to Satan's proposition with regard to the rulership of the kingdoms of the world. "Again the devil taketh Him up into an exceeding high mountain, and sheweth Him all the kingdoms of the world, and the glory of them; and saith unto Him, All these will I give unto Thee, if Thou wilt fall down and worship me" (vs. 8, 9). Here Satan offers Jesus the universal Empire over which he is now God, without delay,

if He will but pay homage to him. A gospel thus brought into the world would have been a curse, not a blessing. Jesus Christ, the Son of God, the God-man, taking His stand upon that which settles everything, the unalterable, unchangeable Word of God, becomes an Example for us for all time. "Then said Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve" (v. 10): He would be obedient to God, obedient even though it meant death, yea the death of the Cross. The heart of Jesus was ever toward His Father, and He, with the full power of the Spirit, refused to supply the legitimate needs of the body, or gain the rulership of the kingdoms of the world, save in absolute obedience to the will of God.

Oh, my friend, there is no problem in any life which the Bible cannot solve!

"Here is the Bridge that spans the weary ages,
Here is the Sun that lights the golden bars,
Here is the Balm that eases every grief assuages
And here the Voice that thrilled the distant stars.

"No wound so deep but here it finds its healing,
No heart so torn but here forgets its woe;
Love divine is here, love all revealing
And love is all of God who made it so."

Four Players in the Follies

Evening, July 20, Fifth Sunday After Trinity.

The Rev. Charles Haddon Nabers, D.D., First Presbyterian Church, Pensacola, Florida.

The Bible says much about fools and their follies. Saul said, "I have played the fool."

The psalmist says, "Neither doth a fool understand."

The writer of Proverbs says, "The way of a fool is right in his own eyes."

The book of Ecclesiastes says, "Fool walketh in darkness."

In one of the parables Jesus says, "Thou fool, this night thy soul shall be required of thee."

But there are many modern fools with many up-to-date follies. As I look about human life today I see at least four prominent players in the cast of the current follies.

The Idler

One of the modern fools with whom men cannot be in constant contact is the idler. He is the individual who has a lust for laziness. If he has a talent for anything he keeps it buried in a napkin. Every individual who is seeking to get through life without toil needs to have read to him the little motto which hangs on the walls of many a business house:

"Don't let the bacilli of Shirk
Get into your system and lurk;
If from friendship or pity
You're put on a committee,
Don't you be a dead one—you work."

The men who depart from folly and enrich the world by their living are men not afraid of much arduous toil. Dr. James Black recently paid a tribute to Dr. John Kelman, late pastor of Fifth

There is no weary heartache which its blessed promises cannot soothe and calm; there is no doubt in any burdened soul which it cannot erase. Jesus awaits God's Word; He worships God; and Him only does He serve. How Simple! How Wonderful! How Blessed! It was the immediate link of an obedient heart with God. God help us to be like Him!

In conclusion allow me to say this: the only right and becoming place for a godly person in meeting temptation is the place which Jesus took: Absolute Dependence upon God; Absolute Confidence in God; and Absolute Obedience to God in all things. One thus stands in the confidence of what God is in His goodness and righteousness. Jesus' only concern, and it should likewise be ours at all times, was to defend God's Word and arrogate nothing to Himself. The enemy was thus routed to God's glory by the Dependent, Confident, Obedient God-man, "who was tempted in all points as we are," our perfect Example for the whole of our lives. God help us to walk in the footsteps of Him who said, "Lo, I come to do Thy Will, O God."

Avenue Presbyterian Church, New York. He said: "I am speaking of him, and loving him, for the heroic use he made of his great gifts, often indeed amid weakness and with a frail body that was sometimes a drag to his soul. In this, I think, he had some of the same dominance of spirit that distinguished Robert Louis Stevenson, whom he loved and whom he so much resembled. I remember speaking with him, many years ago, at a big meeting in Edinburgh. He looked so tired and wan in the committee room before the meeting that I inquired anxiously about him. He turned to me with that quick smile of his and said, 'Man, I am flogging myself to this.' That is one secret of his bigness, that with a frail body that often failed him, he flogged himself into service. His spirit was in his body like a flame, and, if I may so put it, it burned the body out. He was always working and planning beyond his physical endurance. His very eagerness and the flash of his spirit were his own enemy."

He had learned, as every true man must learn, the conjugation of the word "work" clean through the imperative mode. Not a real man but only a player in the follies is he who, like the character in Omar's Rubaiyat, lounges lazily beneath a tree and dreams through the days. In the art of thinking Abbe Dimmet emphasizes the necessity of working. Well might he so emphasize it. Jesus Christ never called a man into discipleship except when He found him busily engaged in some other task.

Mr. John D. Rockefeller, Sr., has been recently distributing not only bright new dimes but a poem. He thought it was a poem by an English servant girl. In a rather wide interest excited by this poem it has developed that the poem was

written, not by a servant girl, but for a servant girl. The story is that Cecily Hallack, a young British author of some note, composed the poem as a message to a girl friend who complained that domestic drudgery was spoiling her hands for violin playing. The poem was written eight years ago, but is just now coming into prominence. We shall quote just three of the stanzas of this poem, the three which Mr. Rockefeller had printed on a card, and which he has been distributing to his friends.

"Lord of all pots and pans and things, since I've no time to be
A saint by doing lovely things in watching late with Thee.

Or dreaming in the twilight, or storming heaven's gates,
Make me a saint by getting meals or washing up the plates."

"Although I must have Martha's hands, I have a Mary mind;

And when I black the boots and shoes, Thy sandals, Lord, I find.

I think of how they trod the earth each time I scrub the floor;

Accept this meditation, Lord, I haven't time for more."

"Warm all the kitchen with Thy love and warm it with Thy peace,

Forgive me all my worrying and make all grumbling cease.

Thou who didst love to give men food, in room or by the sea,

Accept this service that I do—I do it unto Thee."

This is a beautiful poem. Its appeal is to all classes, kings, servant girls, the upper and the lower and all that which lies between. The angels still crowd into the kitchens where Teresa or Cinderella toils in the spirit of a true love for God and His children.

The Comedian

The second player in the modern follies is the individual who seeks to laugh his way through every phase of life. Laughter is good, but beware of the man who has a lust for laughter above all else. Every show must have its clown, but life is something finer and far more serious than mere clowning. Recently a prominent churchman of our nation descended like a meteor from an exalted position. The denomination, puzzled, asked, "Why?" Here lay the secret: Although of undoubted ability, he was making too light of serious things. Those who do so inevitably lose. Soon after he was nominated for the presidency, James A. Garfield said to Chauncey M. Depew, his unsuccessful rival, "Senator, you lost and I won, let me kindly tell you why you lost. The American people have never bestowed their greatest gifts upon those who are best known for being funny." The finest life appreciates humor but it doesn't laugh at all things; it never has any venom in its humor. Before going into the pulpit, old Dr. John Watson used to say to himself, "John, you've

a sharp tongue hold on to it, remember that most folks are having a hard fight, don't hurt them by trying to have fun at their expense." In her prayer for her child the mother is in tune with the Infinite for having for her son a higher ideal than that of a comedian.

"Let him dream a little, God—
Dreaming makes the world go 'round;
But let his dreams be those that make
A city of a mound.

Let him play a little, God—
Playing tends to spice life's span;
But let his playing always find
The boy in the man.

Let him work a little, God—
Work bestows a steady mind;
But let him learn the joy of work
And never know the grind.

Let him weep a little, God—
Tolerance in tears is bred;
But keep his sorrow free from shame,
His tears in strength be shed.

These the gifts I pray Thee grant;
Fill with these the brimming cup.
But ground his life in love, dear God.
Father, keep him looking up!"

The Sensualist

The third player in the cast of the follies is the sensualist. His are the mottoes, "Eat, drink and be merry" and "Wine, women and song." Paul in writing to the Corinthians warns Christians of the first century of such an individual. "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard; or an extortioner; with such an one do not to eat. For what have I to do to judge them also that are without? Do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person." The twentieth century Christians need the same warning for America celebrated the end of the war like the sons of Noah celebrated the end of the flood, by making wine and getting drunk. A lust for license is even a greater mark of the fool than lust for laziness or for laughter. Grantland Rice writes:

"Henry W. Libertaine and Arthur W. Boozé
Wrote a book together on "The Easy Way to Lose."

There was just one chapter in a simple, pleasant style,

'All you have to do,' they wrote, 'is follow us awhile.

We are fond of company from vet to raw recruit.
Follow us a lap or two and hit the soapy chute.

You will hardly notice it until the going's rough,
Then you'll stop and wonder what you've done
with all your stuff;

Where is all the stamina that makes the fighting breed?

They are cheerful company, they'll hang around, and then
They'll join you in the resin where a cove is counting *ten*.

Preaching? Not a bit of it. Try it, if you like, If you'd rather hit a line and never gain an inch Where a mate comes crashing through for ten yards in a pinch.

Step, oldtimer, on the gas, and hit a killing pace If it doesn't matter where you finish in the race."

The sensualist places the life emphasis too low. In a famous Russian short story a lion sent his son to an eagle to be educated. The eagle could teach the lion only one thing, "how to make a nest." It was such a useful thing for a lion to know! Such is the wrong emphasis which the sensualist knows. He obtains the wrong information and leaves out supreme values. Cardinal Newman said, "If I looked into a mirror and saw there no reflection of my face, I should receive something of the same shock as if I looked upon the earth and saw in it no reflection of God." The sensualist is a fool because he lives on a plane where there is possible no vision of God.

The Money-Mad

The fourth player in the modern follies is the man money-crazed. In the Merchant of Venice he chooses the golden casket. His motto is not merely "get the money" but "keep the money." Lust for lands and lucre is as sure an indication of folly as lust for laziness, laughter or license. Tolstoi's story of the man with the land of lust presents a situation of tragedy which develops in every community when men go mad in seeking the material wealth of the world.

A fine stanza by Emma Herrick Weed tells us that:

"They that find gold—find care.

The yellow dust is after all but—dust!

Through their walled treasure-houses moth and rust

Creep and corrode, despoiling unaware.

And thieves break through and steal without redress

Love, joy, trust, faith, and quiet happiness."

It kills the finer and nobler insinets of life. The tired business man was walking up Fifth Avenue, after a trying day in the office, when his attention was attracted by this appeal: "Neighbor, I'm hungry."

The speaker's face was haggard, his hands hard and his clothes well worn, but the tired business man passed on with this thought in his mind: "Why don't they keep the confounded beggars off the street?"

But when he was two blocks away, that successful man's human heart seemed to hear the refrain of that appeal: "Neighbor, I'm hungry!"

Suddenly turning, that comfortably-fixed business man started back; but just before he reached the corner where he first heard that appeal: "Neighbor, I'm hungry!" there he saw a crowd

gathering—there on the sidewalk lay a man, who, from actual physical weakness, had stumbled, struck his head on the stone curbing, and looked like death.

Silently, that busy man said to himself: "He is my neighbor," but the ambulance came promptly and that "neighbor" that the successful man did not know, was carried to a hospital, closely followed by a taxi.

The next morning the papers announced a certain death. The successful man's service was too late.

All the world's a stage. Men and women are merely players. What sort of part is yours, in serious drama or merely a character in the follies? Go back to the Old Testament for the measure of values. In First Samuel we read that the Philistines captured the Ark and brought it in triumph into the house of their own god, Dagon. There they placed it—the Ark, symbol of the redeeming spirit who had patiently led a nation out of slavery into manhood—they placed it alongside the false god, not knowing what they did.

In doing this it may be that the Philistines simply wished to show the Israelites how utterly they had humiliated them. Or it may be, like some moderns, their view was that one god is as worthy of worship as another. They therefore were prepared to give the Ark a place alongside Dagon, as an illustration of their broad-mindedness; whereas it was only a proof that they had ceased to believe even in their own god.

Next morning they found Dagon lying flat on his face. They lifted him from the ground and put him on his feet again. Next morning Dagon was down again, he must have fallen with some emphasis. The head of Dagon and both the palms of his hands were cut off; only the stump of Dagon was left to him.

The thing that the Philistines tried to do cannot be done. Neither a man nor a nation must arrange his gods in a row and think to do them equal service.

That is the story: Dagon falling down through the night, before the Ark; the lower falling down flat before the higher; the lust of the flesh paralyzed before the mild eye of spiritual beauty.

Put the Ark alongside Dagon, and down goes Dagon on his face.

For what is the very substance of all tragedy but this? There is a conflict between impulses. There is good and evil contending for allegiance. The Ark and Dagon are left together in the same house. And all that night the stupendous struggle goes on. One or the other must alone retain its place. If Dagon will fall, then you have at least the beginning of a permanent happiness. If Dagon will not fall, if the man will not permit his Dagon to fall; if when it would fall, as it would, he puts it back into its place alongside the finer thing—if a man will not bend, well, then, he must break.

It's the choice between playing the fool and being a man.

In The Time of Trouble

(No. 1, in Series At The Golden Altar)

Morning, July 27, Sixth Sunday After Trinity.

The Rev. Clarence Edward Macartney, D.D.,
First Presbyterian Church, Pittsburgh, Pa.

"Hezekiah went up to the House of the Lord and spread it before the Lord." Isa. 37:14.

"Call upon me in the day of trouble and I will deliver thee."
Psa. 50:15.

Sennacherib, the king of Assyria, on his way south to make war on Egypt, stopped to ravish the cities of Judea. The boasting inscription which he wrote concerning this invasion, and which may still be read at Nineveh tells how he took the cities of Israel and shut up Hezekiah at Jerusalem like a bird in a cage. He himself did not actually appear before the city, but sent his chief lieutenant, the Rabshakeh, who came to Jerusalem, and in an insolent and arrogant address to the representatives of Hezekiah before the walls of the city, made a demand in behalf of Sennacherib for the surrender of the city. Hezekiah did not succumb to these threats, but went in sackcloth, a garb of penitence and humility into the temple, the House of the Lord. In answer to his prayer, the prophet Isaiah encouraged him in his resistance, and assured him of the ultimate overthrow of the invader.

After the Rabshakeh had joined Sennacherib at Libnah, where a battle with the Egyptians was pending, Sennacherib sent this time a written message to Hezekiah demanding immediate surrender of his fortress capital. The letter cited the conquests of the Assyrian, and named the cities and the kings who in spite of the gods in which they had trusted, had been conquered and destroyed. "Behold thou hast heard what the kings of Assyria have done to all lands by destroying them utterly. And shalt thou be delivered? Have the gods of the nations delivered them which my fathers have destroyed? Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharbaim, Henna, and Ivah?"

All that Sennacherib said was true. The armies of Assyria had left behind them everywhere a trail of blood and ashes. When Hezekiah received this grim letter, he went again to the House of God and spread it before the Lord as a token of God's complete knowledge of the city and his people. In his prayer Hezekiah besought the Lord to save the city and the nation out of the hand of Sennacherib "that all the kingdoms of the earth may know that Thou art the Lord, even Thou only."

Knowing the earnest prayer of Hezekiah, Isaiah sent a message to him which still reverberates with the majestic thunder of God's judgment. God tells Hezekiah that the Assyrian has challenged not the city of Jerusalem and the king himself, but the Holy One of Israel. "I know thy abode and thy going out and thy coming in and thy rage against me. Because thy rage against me and thy tumult was come up into mine ears, therefore will I put my hook in thy nose and my bridle in thy lips, and I will turn thee back by the way which thou camest." Assured that Sennacherib would not encamp before the city, nor shoot a single arrow

against it, and that God would save it for His servant David's sake, the king strengthened himself and encouraged his people. Then followed the memorable overthrow of Sennacherib's army. Secular historians, Josephus and Herodotus, both record that some great disaster overtook the army of Sennacherib. The Scriptural record of it is that "the angel of the Lord went forth and smote in the camp of the Assyrians a hundred and four score and five thousand, and when they arose early in the morning, behold they were all dead corpses."

The history of this deliverance through prayer, although it has to do with an ancient city and its king, is, nevertheless, full of interest and promise for each one of us today. When Hezekiah received the grim threat from Sennacherib, both by word of mouth and by letter, he went up to the House of the Lord. That was the natural and easy thing for him to do, because in times past it had been his habit and custom. It is hard for a man when trouble comes if he does not know the way to the House of God, to the place of prayer, or the Mercy Seat. Before trouble comes is the time to acquaint ourselves with the place of prayer, and then we shall know the way when the storm begins to break over our head.

The prayer which Hezekiah offered to God on this occasion was a recognition and an adoration of God. Prayer is the highest kind of worship. To pray to God at such a time is an expression of our belief in His power, wisdom, holiness, and justice. God is not unmindful of the honor such prayer does Him. When Isaiah gave the answer of God to Hezekiah, he said, "Whereas thou hast prayed to me against Sennacherib, the king of Assyria." One thing we can count on; God's eyes are on us when we pray. He knew when Paul prayed to Him, and when Annanias was afraid to go to him as God's messenger the answer was, "Behold he prays."

Prayer in the time of trouble exalts and consecrates and sanctifies our life. Anything or any person which can be prayed over is sacred. To pray to God in the time of trouble is to recognize His government in the world and His providence in our life, and that what God brings to pass must be for our good. Only by the lamp of prayer can we read the mysterious Book of God's Providence and come to the conclusion that all things work together for good to them that love God.

Such prayer puts us in a frame of mind to receive and accept what God orders for us, whether or not it be in line with our prayers and our desires. Pascal has a fine comment on the kiss which Judas gave to Christ in the Garden of Gethsemane. He says that Jesus called the traitor "friend," because he recognized in his treason the order of God in his life and therefore blessed Judas as the representative and human agent of that order. The prayer that we make to God at such a time gives us faith and strength to salute and call friend whatever God has ordered for us.

The prayer which Hezekiah made on this occasion brought complete and triumphant deliverance. The question is often asked about the

relationship of our prayer to God's decrees. If things are fixed and decreed, why pray for them. If it was decreed of God that Sennacherib should be smitten, his army annihilated, and Jerusalem delivered, then what effect had the prayer of Hezekiah on that end. So we may ask about our own prayers. There are many things that God has not revealed to our wisdom and understanding, and no doubt this is good for us; and just how the fact of man's free will and agency, expressing itself in prayer, and God's irrevocable decree are reconciled is something beyond us. It is too high. We cannot attain unto it. That is a question which belongs to God. What we know is that if the predestination and determination of events is taught in the Bible, so also is the great lesson of prayer taught. Christ knew all about God. But He prayed Himself and taught us also to pray. We have a right to look for a great answer and a great deliverance. He may send that deliverance in a way that will give a striking demonstration of his power, and that He is a prayer-hearing and a prayer-answering God. "God is our refuge and our strength, a very present help in the time of trouble," was the song which burst from the lips of the nation when Jerusalem was delivered. Edwin M. Stanton, the great Secretary of War, was not a man who gave frequent expression to his faith and piety, but when the great news came of Lee's surrender, and the collapse of the rebellion, Stanton ordered that a transparency be displayed over the dome of the capital bearing the words of another great Psalm in the time of Israel's deliverance.

"This is the Lord's doing;
It is marvellous in our eyes."

But whether the deliverance comes in the sense in which we have asked for it or not, earnest, effectual, God-conditioned prayer always delivers. The deliverance may not be what we ask for, but greater than that which we had asked for. Paul asked to have the thorn plucked out of his flesh. God did not pluck the thorn, but He did something more wonderful. He gave Paul grace and strength to bear henceforth any kind of a thorn or burden, and to show the world that when he was weak then he was strong. Mary and Martha besought Jesus to heal Lazarus and save him from the grave. Jesus did not do what they asked, but He did something far greater. He brought Lazarus from the grave itself.

The time of trouble and the prayer which we make to God at such a time brings us face to face with spiritual realities, and teaches us that our greatest need is to be delivered from sin. In the

story of Robinson Crusoe we have a beautiful illustration of this. He had been for some time on the island, and was now quite sick with a fever. He opened one of the chests which he had saved out of the ship, and there he found a quantity of cured tobacco and a Bible. He made for himself some kind of medicine out of the tobacco, and whenever his head was clear enough, he took up the Bible to read it. The first words he saw were these, "Call on Me in the day of trouble, and I will deliver thee, and thou shall glorify Me." Before he went to bed that night, he did what he had never done before in his life. He kneeled down and prayed to God and asked Him to fulfill his promise, that if he called upon Him in a day of trouble, He would deliver him. He was thinking only about deliverance from his hermit life on the wave-washed island. But, as he read the Bible on subsequent days, he began to think not about his physical and geographical condition, not how far he was from England and his fellowmen, but how far he was from repentance and from God. Coming upon the verse in the Acts, "He is exalted a prince and Saviour to give repentance and to give remission," he threw down the book and prayed earnestly, "Jesus, thou exalted Prince and Saviour, give me repentance." "Now," he says, "I began to construe the words mentioned above." "Call on Me and I will deliver thee," in a different sense from what I had done before; for then I had no notion of anything being called deliverance, but my being delivered from the captivity I was in. But now I learned to take it in another sense. Now I looked back upon my past life, and my sins appeared so dreadful that my soul sought nothing of God, but deliverance from the load of guilt. As for my solitary life, it was nothing. I did not so much as pray to be delivered from it or think of it. It was all of no consideration in comparison to this, and I add this part here to hint to whoever shall read it that whenever they come to a true sense of things they will find deliverance from sin a much greater blessing than deliverance from affliction."

If by the way of trouble and sorrow you come to know your need of God and His great salvation, then that knowledge and the blessing which follows the prayer of repentance are well worth the price you have paid. Whether or not God sees fit to deliver us from the particular temporal and earthly condition which troubles us, we can always count on that, that He delivers our souls out of the captivity and bondage of sin. Therefore, take the letter of your life and spread it out as Hezekiah did before the Lord. "Call upon Him in the day of trouble and He shall deliver thee."

Abiding in Christ

Evening, July 27, Sixth Sunday After Trinity.

The Rev. Homer J. Armstrong, United Baptist Christian Church, Duluth, Minnesota.

"Abide in me, and I in you. As the branch cannot bear fruit of itself, if it abide not in the vine, so neither can you, unless you abide in me." Vs. 4. John 15:1-11.

Introduction

Committing oneself to Christ and His cause is a big step, but *acquitting* oneself in Christ is another, and the most important and the greatest of the two. Many good folk make the first step without ever taking the second. Good intentions will cause one

to commit his life in a cause, but only a good life can motivate him to acquit his life in that cause.

Anyone can start up a mountain. Not all seem to finish. Many have taken the name of Christ and endeavored to live a Christian life, but have failed to abide in Him. In days gone by we called them "backsliding Christians." Today we say they are "indifferent." Both illustrate the condition of many Christian people as regards their part in the Cause of Christ in the world today.

Have we not laid too much emphasis on the mere enlistment of Christians, and too little on the Christianizing of Christians? No wonder Christ warned his disciples in these words:

"Every branch in me not bearing fruit he taketh away; and every one bearing fruit, he prunes it, that it may bear more fruit."

Or have some of us forgotten what He said to the multitude on the mountain side:

"Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."

Notice the words of Jesus: "I never knew you." Put rather straight isn't it? These people who had made a profession of Christianity had never in reality been known by Christ! Quite a good lesson for our own day.

Are you merely a professor of Christ, or a possessor of His Spirit and life? Are you a hearer only or a doer? Only the *abiding Christians* seem to count in the scale of values used by Christ. How do you measure up. Let us examine this great teaching closely:

Discussion

I. Real Religion, According to Jesus, is a Vital Union With God

a. Real religion must have a God. A popular modern philosophy today teaches that it is no longer necessary to believe in God to be religious. "We have dropped God from our religious thinking." Have we? Definitions of religion have been made to cover a multitude of sins. Whatever else religion may be it *must* at least be some vital union with some God. With Christ it was an abiding contact with a Heavenly Father. This is religion according to Christianity.

To be sure, religion, in the mind of Christ, has its social requisites, but like the story of the prodigal son, the prodigal found his father before he did his brother. One cannot have the proper attitude toward his fellow man until he has in some degree acquainted himself with God.

Real religion, then, is not mere belief in God, but the actual living of a life resting on God. Too many of us accept God theoretically while rejecting him practically. Not atheists in thought but in deed. In the words of the scripture story—"separated from the vine."

b. *Vital union* with God is the most rigid term Jesus could use. The word "Abide" means just that. The Greek translation is very strong meaning: "To stay put," to stand one's ground, to be lasting, to remain, and to stand by." In the term

of the radio call a Christian is asked to "Stand by" his God, his Christ, his cause whatever it may be! How many have failed to do just that!

1. A Christian should weld his life to the cause of Christ, not rivet it! In mechanics there was a time when welding was not known and practiced in binding metals together. There is a great difference between binding something together and *welding* them, or *uniting*. A marriage law may bind a couple together, but only love can truly *unite* them! In binding or riveting the two parts always remain separate. Neither one gives up anything.

Not so in welding. Here the two parts become one. The metal of one flows into the metal of the other. There is a genuine giving and taking by both. This is real union, and the *abiding kind*!

This is exactly what Jesus meant when he cautioned his disciples really to *unite themselves* with Him in his cause. It is easy enough to affix oneself to another or to a cause without ever giving up one's life in complete union with it. Those who "walked with him no more" as represented by the Gospel writers typify this kind of union. "Except ye abide in me" is the warning from Christ.

2. Vital union may be compared to the use of letters in words. The mere shuffling of letters will not produce words. A word is a vital union of certain letters with each other. The same may be said of numbers. Mathematics could not be a science if it were not for the fact that figures and units have a capacity to abide in their proper places.

3. Union with God through Christ is no cheap affair. It cannot be sold or given. It must be attained in the life of the individual. Since the best we can think or imagine of God is to be found in Christ, He becomes our way, our truth and our life. Through Him, as He Himself has said, we may come unto the Father.

II. This Union is for a Purpose of Producing Fruit

1. Nothing but a fruitful life can qualify in the Kingdom of God. Barren lives cannot pass the test of rigid discipleship. "By their fruits ye shall know them." "Not everyone that sayeth Lord, Lord shall enter the Kingdom of Heaven, but he that *doeth* the will of my Father in Heaven." Are you a fruit-bearing Christian?

2. There must be something *apart from* your life, too.

The fruit of the tree or vine is something apart from the tree. It is not enough to give one's life to Christ. You must make a contribution. You cannot save your life alone. Your salvation must be imbedded in the welfare of all humanity. You must become a giving personality.

3. Fruit cannot be produced unless the branch abides with the vine. The vine in turn abides with the earth where it receives much of its food and nourishment. When this vital contact is broken life disappears, and where there is no life there can be no fruit. Do not expect to bear the fruits of faith, virtue, knowledge, temperance, patience,

godliness, brotherly kindness, and love, unless your life abides in the source of these things. One must think, live and dwell in the "mind of Christ."

III. Apart From a Vital Union With God Our Spiritual Life Will Die

1. Spiritual death is far worse than physical. "Fear not that which destroyeth the body, but that which destroyeth both the body and the soul." Separation from God spells death to the finer things of the spirit. Separation from love induces hate; from knowledge, ignorance; from trust, fear. The grass that is cut soon dies and dries up. Coals of fire taken apart from each other grow cold and dark. Roses in water do not last as long as on the bush. A broken limb of a fruit tree does not yield its fruit. A branch separated from the vine withers up and dies. The soul bereft of God and the spirit life grows hard and numb to the finer qualities of life.

2. Spiritual death is slow. Like cancer it has few pains and is not revealed until in its last stages. One may lose his sense of values and appreciation for worthwhile things and not be conscious of it. Christ slips out of our life with ease and quietness. The spirit is a delicate entity. Like a tender plant it must be nurtured with care. One cannot be reckless in the spiritual realm and get by. Dividends are paid *only* on the

investment made. The bank of Heaven knows no speculation. The laws of God work not only in the world of things but also in the realm of spiritual values. "In Him we live, move and have our being." But to what extent? What quality. God has left this to the individual. Herein lies his salvation.

Conclusion

This entire sermon has been written from the viewpoint of the individual. But what about God? Not only do we lose once we break our union with Him, but God himself loses also. Out of His own choosing He has self-limited Himself. When we fail to choose and act upon the highest level He loses. His investment in us falls in value. The freedom granted to us has then been wasted in part and lost.

God cannot do *without* us what he can *WITH* us! The freedom he has given us may prove a barrier or a help to Him. One crippled life throws a defect into His work. One broken string on a harp or piano lessens the musical output of the instrument. We are the instruments through which God has deliberately chosen to accomplish many things. God suffers or profits according to the degree of vital union we maintain with Him. In the words of Jesus "Apart from me ye can do nothing."

Let us *acquit* ourselves in Christ, and abide there throughout this life and the life to come."

Illustrations

A Sermon Without Illustrations is Like a House Without Windows

Pearls for Preachers

THE WILLIAM J. HART, D.D.

NATIONAL INTEGRITY

Prov. 14:34. "Integrity exalts a nation" (Moffatt).

In an article on General John J. Pershing in *World's Work*, Brigadier-General Henry J. Reilly said:

"Finally, I asked the question long on the tip of my tongue but over which I had hesitated because of the General's shyness — the two million who served in the A.E.F. don't believe him shy; he isn't when he is after people to get something difficult done, but he is when talking about himself — General Pershing, for everything you have shown should be done, you give as the fundamental reason the necessity for righteousness in a nation. Is there any particular event that has fixed that in your mind?"

"He answered: 'The words over the altar of the old chapel at West Point, familiar to all cadets in my day, are expressive of the principle that should guide the American people: "Righteousness exalteth a nation; but sin is a reproach to any people".'"

Moffatt's translation of this passage is:

"Integrity exalts a nation:
evil brings any people low." (Prov. 14:34).

When the Associated Press told the nation that Herbert Hoover had selected his passage of Scripture for use when the oath of office should be administered to him, many were impressed with its peculiar appropriateness. National outlook and national integrity were plainly evident as the people read: "Where there is no vision, the people perish: but he that keepeth the law, happy is he" (Prov. 29:18). Looking, as we do, to the President for leadership, the rendering of Moffatt is very significant:

"People break loose without a guiding hand,
but happy are the law-abiding!"

JULY 4th IN NATIONAL HISTORY

Psa. 45:17. "I will make thy name to be remembered."

It is a historical coincidence that July 4 — the greatest patriotic date in the history of the Nation — is also the date of an unusually large number of other important historical events besides the signing of the Declaration of Independence, July 4, 1776.

The date first appears in American history in 1636 when Roger Williams settled Providence, Rhode Island. A very little more than a century later—in 1754—it appears again as the date when Benjamin Franklin proposed a far-sighted plan for a Colonial congress.

Just two years later to the day, the colonies felt themselves so firmly welded together that they signed the instrument which challenged all Britain to war. It is, of course, this latter act, in 1776, that makes July 4 the beloved holiday that it is, and it is also this act that undoubtedly robbed these other July 4 events of deserved prominence, because it so greatly overshadowed them.

Nathaniel Hawthorne, whose novels give us an insight into the human side of early America, was born on July 4, 1804. On this date and in this year, the first weekly mail stages began to run between Philadelphia and Pittsburgh—a tremendous journey in that day and now a matter of a couple of hours for airmail planes.

Tragedy stalked into this prominent date in 1826 when two former presidents of the new nation died within a few hours of each other. They were John Adams, second President, and Thomas Jefferson, framer of the Declaration of Independence—in a sense, “father of Independence Day”—and third President of the United States. Just five years later—in 1831—James Monroe, fifth President, died.

In 1836 the United States Patent Bureau began to function on July 4.

The “Birthday of the Nation” became the birthday of a President in 1872 when Calvin Coolidge was born on the historic date.

In 1903, the laying of the Pacific cable was completed on July 4. Another step of national progress was taken in 1912 when two stars were added to the flag for New Mexico and Arizona, thus bringing to its completed state of 48 stars, the flag that was given its first real meaning exactly 146 years before in Independence Hall, Philadelphia, and completing the remarkable chain of historical events which have so far followed Roger Williams’ settlement of Providence.—*The New York Times*.

“AN AMERICAN FACE”

Prov. 27:19. “Face answereth to face.”

This interesting incident is recorded in Irving T. Bush’s book, *Working With the World*:

“Last year, while I was in England, the London manager of our house had occasion to send a strange porter to meet me at the train. I asked how the man was to identify me, and he replied:

“I told him to look for a tall man, slightly gray, with an American face.”

“What do you mean by an ‘American face?’ I enquired.

“‘You people of the United States,’ he replied ‘have developed a type of face that is peculiarly your own, and we can always tell an American

before he speaks, and regardless of whether his tailor is of London or New York.’”

“We have, then, achieved national characteristics that announce themselves through our physical appearance.”

OBEDIENCE QUIETLY ENFORCED

1 Kings 13:21. “Forasmuch as thou hast disobeyed.”

A man of few words, yet Douglas Haig, the great military leader during the World War, was quietly effective. There was an incident which was long remembered at Aldershot, where he served earlier in his career. This is given in *Field-Marshal Earl Haig*, by Brigadier-General John Charteris (Charles Scribner’s Sons), as follows:

“Aldershot, like the rest of the country, was afflicted by excessive cigarette smoking. Exhortations and orders were issued, but appeared to have little effect in reforming the abuse. At an outpost a sentry—in what he believed to be safe seclusion—was indulging in a cigarette, when suddenly there appeared Haig with his staff and escort. The man hastily threw his cigarette on the ground, where it lay emitting a thin column of smoke. Haig said nothing to the sentry, but stopped alongside the cigarette.

“He sat notionless on his horse, his face set like a flint, and watched the smoke ascend, until the last trace of the cigarette was reduced to ashes. The sentry—equally immobile—stood stiffly at attention, but the perspiration of anxiety or despair streamed down his face. When the last vestige of smoke had disappeared, Haig rode off without a word. There were no more cases of smoking while on duty.”

THOUGHTS FOR LAWMAKERS

Isa. 26:2. “The righteous nation which keepeth the truth.”

From the prayer of Dr. Glenn Frank, Chaplain of the Senate of the State of Wisconsin, at the opening session of that body:

Almighty God, Lord of all Governments, help us, in the opening hours of this legislative session, to realize the sanctity of politics. . . .

Give us the insight and grant us the power to lift this business of government into an adventure that we may with reverence call the politics of God, because by it we shall seek to fashion the life of this commonwealth in the likeness of that city of God which has been the dream of saints and seers for unnumbered centuries.

Save us from the sins to which we shall be subtly tempted as the calls of parties and the cries of interests beat upon this seat of government.

Save us from thinking about the next election when we should be thinking about the next generation.

Save us from dealing in personalities when we should be dealing in principles.

Save us from thinking too much about the vote of majorities when we should be thinking about the virtue of measures.

Save us, in crucial hours of debate, from saying the things that will take when we should be saying the things that are true.

Save us from indulging in catch-words when we should be searching for facts.

Save us from making party an end in itself when we should be making it a means to an end . .

May we have greater reverence for the truth than for the past. Help us to make party our servant rather than our master.

May we know it profits us nothing to win elections if we lose our courage.

May we be worthy of the high calling of government.

Amen.— *The Christian Advocate.*

O, RADIANT FLAG!

Psa. 20:5. "In the name of our God we will set up our banners."

Fly wide in the winds, our banner of light,
With your red and your blue and your unstained
white;

Your bright brave stars have scattered our night —
O radiant flag, fly wide in the winds.

Your beautiful hues tell the world of our creed,
In service we go wherever is need;
We comfort distress and the hungry we feed —
O Banner of Help, fly wide in the world.

Dismantle the battleships, dress them with peace,
Let the friendships of nations forever increase,
Let the ill will of men forevermore cease —
O Banner of Love, kiss the world with thy folds.

Wherever our flag hath its beauty unfurled,
It flew for the good and the peace of the world.
Mad weapons of war in the dust it has hurled —
Let thy healing folds fly o'er the wounds of the
world.

O God of our faith, let our flag fly for thee,
For the friendship of men and for sweet liberty;
Let our love of the right from the wrong keep us
free —

By service for all make us servants of God.
— *Charles Coke Woods.*

QUEEN VICTORIA AND FLORENCE NIGHTINGALE

Matt. 5:7. "Blessed are the merciful."

Queen Victoria conferred on Florence Nightingale as a personal decoration a St. George's Cross in red enamel and the Royal cypher surmounted by a crown of diamonds. The inscription "Blessed are the merciful" encircled the badge, which also bore the word "Crimea." On the reverse side were the words: "To Miss Florence Nightingale, as a mark of esteem and gratitude for her devotion to the Queen's brave soldiers.— From Victoria R., 1855."

CASTLE FOUNDATIONS SLIPPING

2 Tim. 2:19. "The foundation of God standeth sure."

The famous Castle at Durham is now endangered because the builders laid the foundation on a bed of shale, which is now slipping. *They did not get down to the rock.— The British Weekly.*

MEMORABLE WORDS ON A HISTORIC OCCASION

John 17:21. "That they all may be one."

The re-union of the Church of Scotland and the United Free Church must have brought a great thrill to many Scots. The Hon. Lord Sands stated that upon the day of Disruption in 1843 his mother, then "a school girl and the daughter of a parish minister who remained in, stood upon the steps of St. Andrew's Church, George-street, Edinburgh, and witnessed the Free Church go out."

Words uttered on the historic occasion of re-union were recorded in the *British Weekly* of October 3, 1929. Said the writer: "The final proceedings of both Assemblies on Tuesday were like 'the end of an auld sang' dying softly among the hills. The Moderators of both churches gave the signal to go forth. 'We do not adjourn,' said Principal Martin, 'to rejoin the brethren from whom we have been separated so long.' 'We go forward,' said Dr. John White, 'with full assurance to meet the new horizon to which our God of hope is calling us.'"

Beautiful words were those, and there is in them encouragement for many a situation in life — "We go forward with full assurance to meet the new horizon to which our God of hope is calling us."

A CARDINAL IN THE KITCHEN

Luke 22:27. "But I am among you as he that serveth."

On one occasion, during the World War, when the Germans were requisitioning all mattresses, Cardinal Mercier learned that a man and a woman were lying at the point of death in a garret in the slums of Malines.

"I must go to see them at once," he said.

And he sat by the bedside of the dying couple for a long time, consoling them, working about in the kitchen with the children whom he left well provided with money, and then visiting the German authorities to make certain the poor family would not be disturbed in its sorrow — *Monsignor A. Laveille in "Cardinal Mercier."*

MRS. SNOWDEN AIDED HUSBAND IN WAR REPARATIONS PARLEY

Prov. 31:23. "Her husband is known in the gates, when he sitteth among the elders of the land."

The following item from the Associated Press in 1929 shows the value of the support of a wife of good judgment:

London, Nov. 8. — It became known today that Mrs. Philip Snowden was with her husband, the British chancellor of the exchequer, throughout the difficult negotiations at The Hague reparations conference last August.

Even during the worst hours, when it seemed that the British demands would break up the conference, Mrs. Snowden sat at her husband's side. They were together at the seashore one day. Mr. Snowden was looking out to sea, anxious and thoughtful. Mrs. Snowden was scribbling on a piece of paper.

After a while she leaned over and handed the paper to her husband. It contained the opening words of Kipling's poem "If."

"If you can keep your head when all about you,
Are losing theirs and blaming it on you,
If you can trust yourself when all men doubt you,
But make allowance for their doubting, too."

Mr. Snowden smiled and it was not long after they had gone back to their hotel that the British chancellor learned that the fight was won.

HOLDING YOUR PLACE IN YOUR OWN GENERATION

Ecc. 1:4. "One generation passeth away, and another generation cometh."

The closing words of a brief address delivered by Owen D. Young at the commencement exercises of Hamilton College, in June, 1929, gave some pointed and practical advice to members of the graduation class. Said the speaker:

"I commend to you the notion of not being envious of the men ahead of you or afraid of the men behind you. That ruins more young men than anything else that I know. They say, 'All the good places are filled, see this man. He is going to stay there forever, and what is the use of my trying?' Or as men get older they say, 'Let's look out about advancing him too rapidly, for his head may get swelled and he may be valuable to us no longer.'

"Unfortunately, both points of view.

"The only thing you men have to do is to hold your place in your own generation. Hold your place among your contemporaries. Never mind the men ahead of you and never be afraid of the men behind you. If you have good men, bring them forward as fast as you can and they will help you. But hold your place among your own group. The matter of precedence, the great wheel, will take care of itself.

"And the day comes when your generation inevitably takes control, and when it does, the men who take control will be the men who have made their places in competition with each other, not in competition with the men ahead and not in competition with the men behind. And so you men may welcome not only this class of 1929 in Hamilton but the class of 1929 in all colleges, and your job is to hold your place in that great group of 1929. Keep your eye on that ball and then you will not find the world so cold. You will find it sympathetic above and below; but if you try to move out of your time into another generation, then you will find the world a little cold."

A paragraph closely linked in thought to the above utterance is found in the chapter on "Success" in Henry Ford's book, "My Philosophy of Industry." He there says:

"Students of world progress recognize that

there is a time for everything. Like the opening of a flower or the budding of a tree, certain events cannot be forced ahead of their time; nor, conversely, can they be disregarded after the time for their appearance has come. Therefore it behooves the man — especially the young man — who wishes to have his part in the progress of this world, to watch the signs of the times and be ready at the proper moment to take his place in the procession of human events."

Then he adds: "Not only in industry, but in all lines of work is this so. In the scheme of progress each unit has its logical place, which no other can fill."

This thought of holding one's place in his own generation, while vaguely recognized in the past, has not before received such emphatic statement. Yet its truth is readily conceded. The fact simply needed someone to give it voice.

BISHOP SAW PICTURE OF HIS "OLD FRIEND ROOSEVELT."

Isa. 12:2. "I will trust, and not be afraid."

Bishop William Lawrence relates his experiences when he was taken into his study, all hung in white, for an operation. Said he: "They immediately laid me on the operating table, my first experience: a very narrow shelf it was to stay on. The same Psalm came to mind that I had in mind all the time of my typhoid fever forty odd years ago, 'Bless the Lord, O my Soul.' Then the Virgin Mary and child Jesus over my mantel-piece looked down, and just as Dr. Allen started to give me the anaesthetic the photo of Theo. Roosevelt hanging on the opposite wall seemed to look straight at me, and I said, 'There is my old friend, Roosevelt; no one can wince while he is looking on,' and I went off unconscious. I did not know that early that morning he had died quietly in his sleep."

THE SMALL BEGINNING

Zech. 4:10. "For who hath despised the day of small things?"

A large and influential church in a New England city was asked to give financial help to a little mission being started in a part of the town in which there were no church or Sunday school services. A member of the committee having the disposal of the church funds asked, "How large a Sunday school is it?"

"They had fifteen last Sunday," was the reply.

"Only fifteen? It doesn't seem to me that is very much of a beginning."

Then a white-haired old deacon in the church said: "No, Brother Blank, it doesn't seem like very much of a beginning. But I can tell you that this great church of ours, the finest and largest in the city, had a smaller beginning than that; for we grew out of a Sunday school started in a private house fifty-four years ago with just six persons present. You never can tell what will happen from small beginnings. I move that we vote the appropriation asked."

The motion was carried.— *The Sunday School Executive.*

The Homiletic Year --- July

THE REV. CHARLES G. AURAND



Rev. Charles G. Aurand

Summer

Pre-Communion

Independence Day

A PRAYER

Almighty and Everlasting God, who wilt have all men to be saved, and to come to the knowledge of the truth; We beseech Thy Glorious Majesty, through Jesus Christ, our Lord and Saviour. Impart the grace and help of Thy Holy Spirit to all ministers of Thy Word, that they may purely teach it to the saving of men; bring to naught by Thine Almighty power and unsearchable wisdom, all the counsels of those who hate Thy Word, and who, by corrupt teaching or with violent hands, would destroy it, and enlighten them with the knowledge of Thy glory; that we, leading a quiet and peaceable life, may by a pure faith, learn the riches of Thy heavenly grace, and in holiness and righteousness serve Thee, the only true God: through the same Jesus Christ, Thy Son, our Lord. Amen.— *L.C.S.B.*

THE KIND OF PREACHING OUR AGE NEEDS

There is a very general conviction among leading minds in the Church that the pulpit fails to attract even professing Christians to the services because it holds to outworn and perfunctory methods of preaching. There is a loud insistence that the Gospel must be clothed in thought forms which are current in our day if it is to make its appeal to the youth of the land. These get ideas in school which trouble and perplex their elders, and it requires considerable skill and insight to impress them with the supremacy of the spiritual as revealed in the Gospel. No dogmatic statements of the truth, however correct and important they may be, will satisfy a generation that is educated to doubt or question what cannot be brought with the reach of the senses or dealt with in the same manner as facts in the sphere of human knowledge are dealt with. Unless, therefore, a sermon takes the form of a clear-cut message that gets away from mere pious stereotyped phrases and commonplaces, and breathes a spirit of freshness in its manner of presentation, it will do more to weary than to inspire and

edify. All this is so evident that nothing further need be said.

But we fear that when many advocates of putting the Gospel into more modern forms of speech insist that that is an essential need, they are emphasizing intellectual forms and modes of speech to excess. We believe that what makes the preacher is the hold which the Gospel has upon his heart and mind. That Gospel must glow with warmth and power within him before he can proclaim it effectively to men. If it is a vital thing that stirs his own soul, he will know how to make it vital unto others. If he can think in the tongue in which he preaches and has the ability to marshal his thinking into line so as to drive home the message that lies as a burden on his heart, he need not worry about putting it into an intellectual, philosophical or scientific garb to suit the taste of our most highly educated young men and women. It is a fallacy of the first order to assume that they are so highly intellectual that they must have the Gospel intellectualized before they can appreciate it. There are educational centers where the preaching needs to be pitched in a different key from that which it calls for in ninety per cent of our congregations; but the rank and file of our educated young people, unless they have been educated away from the faith altogether, will prefer a truly spiritual message that has the glow of a living faith behind it to an highly modernized sermon that scintillates with brilliant intellectualities but lacks the spiritual unction of one who is on fire with the Gospel.— *The Lutheran.*

SUMMER COMPLAINT

O summer day beside the joyous sea!
O summer day so wonderful and white
So full of gladness and so full of pain!
Forever and forever shalt thou be
To some the gravestone of a dead delight,
To some the landmark of a new domain.
— *Longfellow.*

This is a grave question — to me and to my congregation, will this summer prove to be “the

gravestone of a dead delight" or "the landmark of a new domain?" It is with mixed feelings that the average preacher awaits the approaching season. A measure of relief animates him because there is a liberation from the pressure of his labors if not necessarily a cessation of his activities. Generally there is a let up in sermonic demand as it is customary in many communities to dispense with certain services for this period of the year. Physically as well as mentally there is a release from strain and added provision for recreational and social pursuits. Picnicing and "teeing" are the order of the day. Indeed it is said of some of our clerical brethren that they worship more at the altar of lord golf than of the Lord God. These are "links" that tie us to earth rather than to Heaven. Of course no reasonable person is wont to deny the minister his opportunity for relaxation but it is rightly expected that judgment be used in the employment of such privileges, and the anterior claim of the prophetic service be rigidly maintained, thus "giving no offense toward any that the ministry be not blamed," "that we may cause no hindrance to the Gospel of Christ."

On the other hand one cannot shut his eyes to what is ahead of him for it is a time that breaks the heart of a man — week end vacationing and holidaying which, with few exceptions, wreck the average congregation and destroy in a few weeks what has taken months to build up. What can be done? The migratory movement cannot be stopped for human beings are like birds, they obey the "call of the wild!" Moreover the problem seems to differ in rural and urban parishes. For the country it may be an opportunity for the distributing of the divinely blessed bread of life; for the city it is likely to be a gathering up of the fragments that remain. For those of us who suffer, the advice is tendered that our homiletic product should be made more attractive with *spicier* and *peppier* programs to sustain the interest of our people. Programs are not our concern here but sermons are, and the *conscientious* preacher can do no differently than what he has always sought to do — give the very best he has in a preaching that is pithy, pointed, provocative. If he has not been conscientious, well, nothing more need be said. We have observed too many congregations with sincere hard-working pastors, splendid preachers, which have endeavored to follow the suggestion of some good brother who tells us how his church is filled amidst mid-summer heat, interest unabated, etc., and yet with just such a set-up of all the essential paraphernalia they have failed. Despite all the panaceas advanced, no positive cure has yet been found for summeritis. Offering no prescription for the disease let the messenger of God do what, presumably, he has always done — labor faithfully, prayerfully, trustfully, at his pulpit preparation, then, having planted the seed, let God give the increase. The wisdom and love of the Almighty will determine whether this season shall be "so full of gladness" or "so full of pain," "the gravestone of a dead delight" or "the landmark of a new domain."

One clerical friend on summer Sundays took his audience to the seashore in a series of Seaside Incidents in the Life of Christ.

1. The Calling of the Four Disciples, Matt. 4:18-22.
2. Calming a Raging Sea, Matt. 8:23-27.
3. Calming a Raging Mind, Mark 5:1-21.
4. Jesus Walking Upon the Sea, Matt. 14:22-23.
5. Parables by the Sea, Matt. 13.

At another time they journeyed to the Sacred Mountains of Scripture:

1. The Mountain of Sacrifice, Genesis 22:2.
2. The Mountain of Law, Exodus 19:3-6.
3. The Mountain of Vindication, 1 Kings 18:36-37.
4. The Mountain of Teaching, Matt. 5:1-12.
5. The Mountain of Transfiguration, Matt. 17:1-8.

Other interesting events mark the topographical locale of the various streams and mountains of that holy land. A series of Travel Sermons would prove interesting, touching upon the events which took place in such cities as were made famous by St. Paul, The Traveller and Roman Citizen. A Trip to the Holy Land could be conducted after the manner of the Touring Bureaus with an itinerary covering the communities of major importance in Old and New Testament history. One could easily secure a folder from such a source and for six weeks or two months follow its intriguing route with pleasure and profit. Prone possibly to be discursive it can be made effectively pointed and practical. An interesting summer is ahead for one who takes his congregation on such a tour.

PRE-COMMUNION

It is customary in many congregations to conduct a service preparatory to the observance of the Sacrament of the Holy Communion. It is of appreciable value as a means of fitting the recipients for the reception of the Supper. "But let a man examine himself and so eat of that bread and drink of that cup. For he that eateth and drinketh unworthily eateth and drinketh damnation to himself." First must be the realization of sin, followed by sincere repentance, conjoined with belief in the Saviour Christ. Hence in such a service emphasis will be placed upon the confession of sin, the element of faith in the forgiveness of sin, the dedicated life for the negating of sin. Where this is done there shall be few "guilty of the body and blood of the Lord."

INDEPENDENCE DAY

And it is well named. As our minds revert to the momentous occasion by which this Day secures its name there is a stricture of the throat and a welling from the heart. The artist in his fancy has familiarized us with that scene yet none of us can realize the trepidation and the misgiving, the courage and the conviction, of those 53 members of the Continental Congress whose idealized conceptions of human equality and liberty have given us July 4th as the natal day in the birth of a nation. But when the old bell rang forth its peals of liberty its tones were wafted from people

to people, continent to continent, ocean to ocean, not stilling its awakening echo even to our own day. Have we become so blasé as not to be thrilled, not to have the nerves tingle, not to have the pulse beat more rapidly? A shrugging indifference, a scornful smile, a mocking word, is that all it means? Well, there are some of us still childish enough to be tremendously stirred by that providential concatenation of events.

It is signally unfortunate that the meaning of certain terms cannot be definitely determined. Today our country is fiercely divided as to the definition of a jealously guarded concept of liberty. What is it? What are its limitations? What is its relation to law? What obligations does it impose? Perhaps these questions cannot be satisfactorily answered but even if it is so difficult to define political liberty there is one recourse at least for the Christian citizen. He can put into that term such an interpretation as is derived from its spiritual cognate. Perhaps its best explanation is found in Luther's essay on laid Christian Liberty where the two propositions are down: "A Christian man is the most free lord of all and is subject to none; a Christian man is the most dutiful servant of all and is subject to everyone." If that is a correct connotation of liberty much of our present difficulty would be overcome, at least as far as Christians are concerned.

The Day, of course, gives rise to correlated themes such as patriotism, nationalism, citizenship, with the consequent obligations, etc., but our thought centers upon the word Independence. Independent of what? England? The League of Nations? God? The moral quantities of Justice, Honesty, Truth, Love? Have we come to the place where our boasted freedom leads us away from Him, the strength, the stay of our nation? The attainment of wealth through exploitation of national resources and efficient industry, of coveted position among the peoples of the world, of a highly comfortable and easeful civilization, have made us prideful and self-sufficient. What need of a God have we? Maybe it is time for America to *unite* with England in Kipling's magnificent and mindful Processional, "Lest we forget, lest we forget." Shall it some day be sung of us (in the past tense), as it was of Israel, that "they remembered not the multitude of Thy mercies," "they soon forgot His works," and finally "they forgot God, their Saviour?" Is this to be the fate of America? Can a people survive who cultivate or connive by permission in the

practice of lawlessness, civic corruption, selfish aggrandisement, irreligious education, corporate greed, industrial monopolization? They are not only committing social suicide but sowing seeds of national decay and dissolution. This is the lesson of ancient Israel to modern America, lest they too be the "People God Forgot." Independence! Which way, America?

AND THOU, AMERICA

On Calvary, a cross
And crucified
A man!
To right,
To left,
Mocker
And penitent
Between,
The Sacrifice!
Complete.
For both — complete.
Yet
Hell and Paradise.

A Cross! A Cross!
A nation crucified.
To right,
To left,
Mockers
And penitents.
Between,
The Sacrifice!
Complete.
For both — complete.
Yet
Hell and Paradise.

But which — the Nation?
And the place — where?
And when?
Oh, when?
And which the Nations?
To right?
To left?
And thou, America . . .
Oh, where?
Oh, where?

— Paul J. Hoh.

* * *

Secretary of Navy Wilbur, in an address before the Presbyterian Social Union of Philadelphia, made a striking statement when he pointed out that the United States Declaration of Independence is more a Declaration of Dependence — on God as Creator. He showed that this famous Declaration begins and concludes in full recognition of man's dependence upon God. It begins by stating that men are "endowed by their Creator with certain inalienable rights;" and it ends by "Appealing to the Supreme Judge of the World — with a firm reliance on the protection of Divine Providence." This historic document, in other words, was a bold and confident message because of its declared dependence upon God.— *Sunday School Times*.

Sermon Texts and Their Treatment

THE REV. CHARLES G. AURAND

INDEPENDENCE DAY

The Dependence of Independence. Deut. 26:9.

Introduction — The roots of our independence and democracy delve deep into the soil of centuries until they tap the spiritual waters of the Reformation with its fructifying streams of social, political and economic rejuvenation. The principles there

promulgated bore full fruitage in the great national movements of the 18th and 19th centuries. It is today the effective force in the field of political science.

This Day we observe as:
I. A Day of Thanksgiving.

1. For civil blessings

As evidenced in our country's history

Its genesis, its growth,

As evidenced in our country's principles

Liberty, equality.

As evidenced in our country's prosperity

Natural and developed wealth.

2. For religious blessings

The integration of religion in our national history

Pilgrims, Puritans, Scandinavians, Germans, etc.

America's contribution to the practice of religion.

Religious liberty and freedom of conscience.

II. A Day of Prayer

1. That continued favor be extended to our nation

As it faces great problems

Social, political, economic.

As it faces destructive forces

Materialism, prosperity.

2. That our nation be blessed through the spiritual dynamic of the Christian Church.

In its emphasis upon the imponderable factors of life.

In its impress upon the social forces of life.

Conclusion — The dependence of our Independence rests not simply upon our advantages, but upon our God. The sense of this must be firmly established in the consciousness of our citizenship. For it was, it is, and it ever will be true that "In God We Trust."

"Let Thy wondrous way be known
And let every nation own
Thou art God, and Thou alone,
Spirit, hear our prayer."

"Let the nations join and sing,
And let Hallelujahs ring
To the righteous Judge and King.
Spirit, hear our prayer."

"Then shall blessings from Thy hand
Fall in showers upon our land,
And the world in rapture stand.
Spirit, hear our prayer."

"Shine upon us, God of Grace!
From Thy Holy dwelling place
Deign to bless our fallen race.
Spirit, hear our prayer. Amen."

* * *

The Strength of a Nation. 2 Kings 20:15-2. Chron. 32:31.

Introduction — When a visiting delegation or commission comes to our country we acquaint them with our big cities, our vast industries, our scenic beauties, our great universities, our sources of wealth and power. Was any such group ever taken to hear one of our best American preachers or to observe any of the great philanthropic institutions which are the products of our Christian conscience?

I. The Seen and the Unseen.

1. What Hezekiah showed.

His wealth, his power, his civic accomplishments.

2. What Hezekiah failed to show.

His temple, his God who had so specially

favoring him in prosperity, long life, conquest over Sennacherib.

II. The True and the Untrue.

1. A question asked.

Are these the imperishable foundations of a people — wealth, power, education, industry, beneficence, democracy?

Can a nation have these and be impotent? And fail?

2. A question answered.

In the *spiritual* furnishings of a people is its *strength* and *pride*. Is not righteousness more than riches, principle than policy? If we pompously display our wealth, shall we not be despoiled? "Worth is more than wealth, piety than power, purity than pleasure, God than gold." "The throne is established by righteousness." "Righteousness exalteth a nation." Our religious inheritance in Colony and College is not to be depreciated. As long as religion exerts a dominating influence and quickening power America is safe.

Conclusion —

What is in our house — individually? The spiritualities that fortress a nation? God?

What is in our house — nationally? The moralities that bulwark a state? God?

What builds a nation's pillars high
And its foundations strong!
What makes it mighty to defy
The foes that round it throng?

It is not gold. Its kingdoms grand
Go down in battle shock;
Its shafts are laid on sinking sand,
Not on abiding rock.

Is it the sword? Ask the red dust
Of empires passed away;
The blood has turned their stones to rust,
Their glory to decay.

And is it pride? Ah that bright crown
Has seemed to nations sweet;
But God has struck its lustre down
In ashes at his feet.

Not gold but only men can make
A people great and strong;
Men who, for truth and honor's sake
Stand fast and suffer long.

Brave men who work while others sleep,
Who dare while others fly —
They build a nation's pillars deep
And lift them to the sky.

— Emerson.

* * *

The People God Forgot. 2 Kings 17:1-20. 2 Kings 18:11, 12. Jeremiah 23:39.

Introduction — This is the closing page of a checkered history. The kindliness and patience of God during 250 years of national existence had been rewarded with forgetfulness and aversion.

God forgot because —

I. They had Abused Divine Blessings (17:7).

II. They had Followed Strange Gods (17:9-12).

III. They had Resisted Warning Influences (17:13-14).

IV. They had Sanctioned Boastful Lawlessness (17:15).

V. They had Disregarded Paternal Covenants (17:15-16).

VI. They had Marketed Their Souls (17:17).

Conclusion — Will God forget America? Pray Him to befriend America.

"America Befriend"

O Lord, our God, Thy mighty hand
Hath made our country free;
From all her broad and happy land
May worship rise to Thee;
Fulfill the promise of her youth,
Her liberty defend,
By law and order, love and truth,
America, befriend.

— Henry Van Dyke.

PRE-COMMUNION

What Say We? 2 Samuel 12:13.

"Let him that thinketh he standeth."

I. Said David — *Confession*

1. "I"

Sin is personal.

Goodness is questionable.

2. "Lord"

Social emphasis of wrong doing?

Spiritual emphasis of sin.

II. Said Nathan — *Forgiveness*

1. Sin removed

Why?

How?

2. Death averted

Not in a temporal chastisement.

But in the eternal discipline.

"If we confess our sins, He is faithful and just . . ."

* * *

If God Were Hungry. Psa. 50:7-14, 20. Isa. 1:10-20.

I. He would not accept

1. The food of worship.

Rightful but not truthful.

2. The food of morality.

Goodly, but not worthy.

3. The food of orthodoxy.

Essential, but not substitutional.

4. The food of gifts.

Demandable, but not vital.

II. He Would accept

1. The food of repentance.

Vital and truthful.

2. The food of faith.

Essential and goodly.

3. The food of consecration.

Demandable and rightful.

* * *

The Lord Thy God. Ex. 20:5-6.

I. A Jealous God.

II. A Punitive God.

III. A Merciful God.

* * *

The Price of Freedom. Gal. 5:1-13. 1 Cor. 6:20.

I. Content of Term.

1. Freedom for body.

2. Freedom for mind.

3. Freedom for soul.

II. Significance of Term.

1. A full price.

2. A high price.

3. A low price.

III. Implication of Term.

1. Free for God.

2. Free for self (the higher self).

3. Free for service.

* * *

The Evil of Sin. Lev. 10:6.

I. Do not mourn over the consequences of sin.

Inevitable but not justifiable.

II. But over the heinousness of Sin.

Corruptive, hateful, enslaving.

* * *

Bought and Paid For — 1 Cor. 6:19-20.

Christ, over Passover — 1 Cor. 5:7, 8.

The Three Requisites — 1 John 1:9.

"I Confess" — Psalm 51.

Penitence, Pardon and Peace — Psalm 32:1, 2.

The Distinguished Service Cross — Galatians 6:14.

Turn Ye — Joel 2:12, 13.

SUMMER

Making the Most of Summer. Prov. 10:5.

Introduction — Who thinks of accomplishing anything worthwhile in summertime? Is it not a period when consciously or sub-consciously one prepares to reduce his activities to a minimum or enter into such as were precluded by nature's prohibitions? Letting down and shutting up are two signs of its advent. Coming into a replenished fortune what are we going to do with it? How can we get the most out of it? Of all the ways of spending it which will we select? Will it be a toxic or a tonic?

I. Summer is a Season of —

1. Refreshment.

Winter's cold is dispelled, Spring's changeable humors have been displaced by the warm, friendly, even-tempered mood of summer. The hardness and ugliness of other days has yielded to color and fragrance and joyousness. These are enticing. School is out, tools are put aside, the desk is cleared, the camp is opened, the picnics arranged, the cooling waters lave the body. The sap flows anew, virility is augmented, robustness is enhanced.

2. Opportunity.

The hampering and restrictive metes of winter have disappeared. The open road to a more open life is before one. The neglect to gather in season is fatal. Failure to lay in store means starvation and eventually death. Life's nectar, like Nature's, must be gathered by the busy if he would buy up the opportunity and redeem the time.

3. Fruitfulness.

The fruit tree, the grain field, the berried bush, reveal an unstinted, lavish generosity and prodigality. Barn and bin are replete with divine provision. Nature then has a specific end for its workings — serviceableness. The flower becomes the fruit. And summer is the test of the prevision and provision of the preceding seasons.

II. Therefore, Make the Most of It.

1. Physically.

Imitate nature in renewing the stores of energy and rebuilding a reservoir of vitality. Vacation periods and week-end holidays bring exhaustion

or preservation. Dam up the streams of sparkling and refreshing health and keep the pent up power for later needs. Retrieve the time with stronger nerves, clearer head, purer blood, greater verve. Use "summer sanity."

2. Intellectually.

Shall the mind be the fool that sleeps in the harvest? Are there no opportunities for it to reap and lay in store to the enrichment and joy of life? Increasing recognition is given by the establishment of summer schools with splendid educational programs. Broadening advantages are possible in travel. Deck the mind with trappings.

3. Spiritually.

This is no less a season of spiritual freshening and fruitfulness than physical and mental. Can a Christian wrap his religion in a napkin and bury it for the summer? To supply the opportunity for such ingathering, provision is made by denominational and interdenominational conferences, assemblies, Bible Schools, etc., with articulated and well-balanced schedules inclusive of the recreational and re-creational activities deemed essential to a full rounded and abounding personality.

Conclusion — Tempora fugit. Neglect brings regret. "He that gathereth in summer is a wise man: but he that sleepeth in harvest is a son that causeth shame." Are you "wise" in your plans for the gathering of the summer? What shall be its profit? "The harvest is past, the ingathering of summer fruits is ended, and we are not —." Will it be "the gravestone of a dead delight," or "the landmark of a new domain?"

* * *

God in Nature. Matt. 6:26-32.

Introduction — Jesus gives us no scientific explanation of the laws or processes of Nature. How much or how little He knew we are unable to say but we do know that His philosophy was concerned with the Final Cause. To Him the world was not the product of a blind and inexplicable force but the handiwork of a super-mundane intelligent Personality. The experience of many an hour's walk over the Galilean hills had wrought and affirmed the conviction that it was "God in Nature," facts unexplainable except through a Creative Intelligence.

I. God's Activity is Unceasing. John 5:17.

He has never released His control since the completion of the primordial processes. It may have been exercised by secondary means but matter was not possessed of such powers of self-development that it had no need of Him. Always complete and always nearing completion.

II. God's Agency is Personal. Matt. 5:45.

There are various views of nature, such as the atheistic or the animistic, but Christ's view never eliminated God. Scripture ascribes many natural phenomena to His direct activity, such as rain, floods, earthquakes, etc. Is the life order a confused and blundering affair? Are there areas in which His power is not dominant? Is Nature rigid and inelastic?

III. God's Activity is Motivated by Love.

Is this true in the face of nature's damage and destruction, its teeth and talons, its reign of terror and its rule? But its definite direction and final results reveal a not to be denied evidence of a benevolent and beneficent Power. If beauty is in the form, love must be in the heart of things. There is no moratorium in the economy of divine grace. And if it is true then "will not we fear though the earth be removed and the mountains be carried into the midst of the sea?"

IV. God's Purpose is the Production of Beauty.

Dr. Jefferson well says that our generation needs the sunset. "We need the refining influence of its quiet, unsurpassable beauty. We are growing coarse, civilization is brutalizing the heart." God loves beauty for "He hath made everything beautiful in His time." By it He would distil the evil and instil the good.

V. God's Sermons are Written in Nature.

Light, water, trees, sparrows and ravens, lilies, the golden grain, all declare a truth which is discernible by a spiritual sighted Christ who, like the Duke, "found tongues in trees, books in the running brooks, sermons in stones, good in everything."

A Present Deity in All

It is His presence that diffuses charms
Unspeaking o'er mountain, wood and stream;
To think that He who hears the heavenly choir
Hearken complacent to the woodland song;
To think that He who rolls yon solar sphere
Uplifts the warbling songster to the sky;
To mark His presence in the mighty bow
That spans the clouds as in the tints minute
Of tiniest flower; to hear His awful voice
In thunders speak, and whisper in the gale;
To know and feel His care for all that lives;
'Tis this that makes the barren waste appear
A fruitful field, each grove a paradise.

— James Grahame.

* * *

MIND SEEKING MIND

After all, it is mind that we seek in nature, not a thing. It is mind, therefore, in ourselves that we must cultivate if we would find that Over-Mind. Nature, apart from thought and spirit, is like a lost wireless message, vibrating uselessly through space because the "receiver" is absent. Consider the sunset, what is it in itself but a mere mechanism of so many vibrations of ether at such and such rates? The song of the birds, the bleat of the lambs, the plow boys' whistle are reducible to the same, just so many other vibrations at a different rate of motion from the sunset. That is Nature in itself alone. A vast, complicated tangle of vibrations at varying rates of an intangible, invisible substance called, for want of a better word, ether. But now bring the receiver, the human mind to these vibrations, especially the cultivated mind. What happens? The one series becomes a blaze of glory, and stirring unwonted aspirations and ideas, and we call it a sunset. The other becomes a wondrous harmony, beguiling the heart from its sorrow, interpreting joy and pain, lifting the soul to heaven, or casting it down to despair, and we call it music.

The wonder evidently is not in the process outside. It is in the soul within. The wonder comes

when the soul arrives. Outside there is vibration of one substance, a vast monotony of method — inside, an idea, a feeling, an intelligible message, an interpretation. There lies the miracle. Nature is like a tube through which a mighty Mind is speaking, and which needs another mind at the other end if the message it conveys is not to be lost. It is mind that matters most in the situation. "Speak to the earth, and it shall teach thee." Now if this is so, it becomes obvious that it is the height of foolishness to begin with nature in our search for God. To do so is to ignore the *instrument of search*. It is like an astronomer trying to study the stars and ignoring the telescope. The condition of one's soul is all important. For this reason there never has been a religion of nature pure and simple. Man has never been able to suppress the workings of his own mind and heart in the presence of nature. All nature religion has been inspired from within the soul. Deeper always, and more insistent than earthquake, wind, or fire, has been the "still, small voice," the *interpretation* of nature by the indwelling spirit of God. Christ's interest in harmony with nature springs from his convictions, not *vice versa*. The sanctuary, then, and the secret place of spiritual communion should come first in order of importance, so that when we go to nature, it may be with a mind and spirit prepared to gain from her all she has to give.— A. D. Belden.

As we sat together on a gray boulder, facing Mount Mitchell, the awful and sublime rose of sunrise began to bloom for us behind the shoulder of that mighty mountain, momentous and huge and black against the eastern sky.

"Ben," I said to my small companion, "you often see the sunrise from this pasture, don't you?"

"I calculate," he said, with his quaint drawl, "that she will be here just the same time I is. I is late sometimes, but the sunrise she ain't never late. I guess that's because God manages that."

I pondered the child's words as we looked together at the flaming waves of heliotrope that were fringing the mountain crest. Every tree on the skyline of those tremendous slopes stood out vividly, dark lay the valleys beneath.

"What do you know about God, Ben?"

He looked at me with clear, intelligent eyes.

"I know He made everything," he said; "and He watches how we behave. I like to be here when the sun comes up," he went on, "it makes me feel how great God is, and then I ain't skeered of nothing."

Childish ramblings, some would call them; yet to me they brought a heartening message. Here was a lonely little lad who felt God in the sunrise; who knew in his own way the meaning of communion. Ben Lance had learned by himself the most interesting thing that all nature has to teach us; that God is close to us, is all-powerful, is loving. He learned it from the sunrise.— Archibald Rutledge.

First of all, some of us are convinced that we meet God in the beauty of the natural world. The

loveliness there is not of our manufacture or our imagination. It confronts us when we enter life, and it makes its own convincing appeal to every sensitive human spirit. We realize, of course, that scientists have now discovered the mechanical processes by which this beauty is produced. They can tell us where the red-gold of the sunset comes from, and why the leaves turn scarlet in October. But to some of us this new and technical knowledge suggests a profound question about the universe itself. How did it happen that these particular processes were set up at all? Were they the result of sheer chance or do we see in them the purpose of some Vast Mind that loves beauty for its own sake? It seems to us that this universal loveliness must be the work of God. We confess that it is created in each particular instance by a process which science has now analyzed and which scientists now show goes on in purely mechanical fashion. But we believe that behind all these processes is a God who at the beginning willed a universe of splendor rather than one of ugliness, just as behind the mechanical processes that go on within a factory stands the creative intelligence of an engineer who devised and installed the machinery with certain clearly defined aims in view. Thus as we meet the beauty of Nature we meet God. Looking through that beauty we discern Him.— J. G. Gilkey.

There is one thing more we know about God. We know that he is dominated by love and kindness just as the noblest of His creatures are. Many people feel that they must have recourse to some super-natural revelation to establish this fact about God. But if they studied the facts of the natural world what would they find? They would find that love and kindness are wrought into the very structure of things, and emerge with greater and greater clearness as we rise higher in the scale of living creatures. To say that Nature is "red in tooth and claw" is to describe only part — and apparently the less significant part — of the scene.— J. G. Gilkey.

JERICOH-BY-THE-JORDAN

Introduction — Its geographical position. Its present-day status. Its place in Biblical narrative — mentioned at least 22 times with four or more than passing interest.

I. *Rahab and the Crimson Cord.* Joshua 2.

1. How has the knowledge of God impressed me?
2. Saved by Scarlet.

II. *Falling Walls.* Joshua 6.

1. Insurmountable obstacles surmountable.
2. The power of men *together* with God.

III. *A Theological Seminary.* 2 Kings 2.

1. The demand for trained leadership.
2. What will you leave behind when you mount the heavenly chariot?

IV. *On the Jericho Road.* Luke 10:30.

1. Of what valuables can you be robbed?
2. The gauge of my disinterested devotion.

Conclusion — Jericho had a mission in the Providence of God. Does — ?

Trinity Truths

July Sixth — Third Sunday After Trinity.

Epistle. 1 Peter 5:6-11. For those living in fearful and tumultuous times, there was a message of warning and comfort. In contrast to the Lost Sheep (Gospel Lesson) are the Ninety and Nine within the fold. In the Present Peril (what better advice for moderns?) they are exhorted to be humble and trustful (vs. 6 and 7), calm and watchful (vs. 8), resistful and steadfast (vs. 9). And at last the Great Shepherd Himself, who through their union with Christ holds for them a great reward, after they "have borne the burden and heat of the day," shall perfect ("mend"—Mark 1:16-19), confirm (Luke 22:32, 2 Thessalonians 2:17), and strengthen (Col. 1:11) them. Dangers differ with the times but God's mighty hand is always over us to protect, *under* us to uphold, *with* us to assist. The Christian is continually beset by Pride, Anxiety, Temptation, and Suffering and these in their most subtle forms. Therefore says the Apostle, and he ought to know, be on your guard — stop, look, and listen.

My soul be on thy guard;
Ten thousand foes arise, etc.

— George Heath.

Gospel. Luke 15:1-10. A pair of parables portraying the seeking love of God. *Lost.* What? — just a sheep, a coin, a boy (vss. 11-32). How? — because of ignorance, carelessness, willfulness. *Found.* How? — by seeking after with energy, sacrifice, perseverance. With what result? — A force out of use restored, a life (mine, yours?) given to some great guest. What joy in Heart, Home, Heaven over a saved sinner! Jesus Loves the lost, realizes the Value of the lost, Searches after the lost, Rejoices in the recovery of the lost. How many stray and are lost from our churches, how many backsliders that have slid clear out? Is there an intensive "follow up" upon our part? A splendid opportunity for a discussion of evangelism as the chief project of the Church — its importance, its grounds, its methods, its ends.

July Thirteenth — Fourth Sunday After Trinity.

Epistle. Romans 8:18-23. Continually before the early church was the immediate and imminent suffering of persecution and martyrdom. But it was comforted and inspired by the hope of the future glory which caused all other misfortunes to sink into insignificance. There are two testimonies to this glorious future: the *expectation of Creation* (rational and irrational, not yet redeemed but capable of redemption) which, being involved in the fortunes of humanity (Gen. 3:17) and a natural ally of the spiritual, is subject to vanity (frustration), decay, pain, and which now will find emancipation with the removal of the curse from man (Expositor's Greek, loc.); also the *expectation of the Redeemed*, who already having received adoption and enjoying the fruits of the Spirit await the completed consummation of their redemption in the quickening of their bodies. While the present sufferings are transient, universal, purposeful, transforming, the future glory (1 Peter 1:4) is one of certainty, permanence, grandeur, magnitude. Living amidst the evils and imperfections of this present world the Christian may ask of himself why he is here, how he can direct his life while here, what he can look forward to while here. There will at that time be a New world for a New man. The lesson likewise discloses the relation subsisting between the natural and the spiritual — the natural shares the judgment of the spiritual (Deut. 28: 15 ff, Joel 2), the natural craves the renewal with the spiritual (Col. 1:20, Rev.

20-22), the natural when transformed will serve as a fit organ for the spiritual. Suffering (vs. 18) — longing (vss. 19, 23) — hope (vss. 24, 25). Never despair — sing!

Oh what, if we are Christ's,

Is earthly shame or loss? etc.

— H. W. Baker.

Gospel. Luke 6:36-42. Those who call and who are called into the Kingdom, that is, those who are waiting for the adoption, the redemption of their bodies (Epistle), must aim at the possession of godlike qualities. This is man's destiny, this is the Christian's goal — "to have Christ formed and transfigured within him, to become like God." The one virtue specifically emphasized is Mercy. The spheres in which it is to be exercised are subjoined, such as charitable judgments, forgiveness, generosity. The mercy of God (Eph. 5:1) as to its motive and measure is the Christian's ideal. On the other hand our own weaknesses, though we are oftentimes oblivious of them, are of such proportion that they should have a sobering and deterring effect in any censorious attitude towards others. In the problem of Christian fraternity one should bear with his brother, even if he err, in Lenity, because it is godlike, because judgment is retaliatory, because of our own shortcomings. We should also *direct* him with Kindness because it is the spirit of the Master, because such judgment is beneficial, because it is in keeping with the Christian law of love.

July Twentieth — Fifth Sunday After Trinity.

Epistle. 1 Peter 3:8-15. This last Sunday of the first cycle depicting the Formation of the Christian Life concludes with an earnest plea for Christian living. The preceding Days have stressed love, watchfulness, hope, as constituent qualities. Peter, summoned to be a fisher of men (Gospel), undergoing all the rigors of that calling, is well fitted to exhort the brethren as to their conduct and attitude. Would you enjoy life and be happy (vs. 10), then — abstain from evil speech, abstain from evil acts, abstain from evil dissension (vss. 8, 11). And why? — Because such a blessing can be obtained only as the ear of the Lord hearkens unto your prayer (vs. 12), as the eye of the Lord observes your uprightness (vs. 12), as the face of the Lord is set for your favor (vs. 12). These are vital ("you must") — love of brethren (vs. 8), abstinence from evil (vss. 10, 11), calmness of demeanor (vs. 14), reverence of God (vs. 14), readiness of defense (vs. 15). The best apologetic is your attitude towards others, your attitude towards Sin, your attitude towards Trouble, your attitude towards God. Do I have a "hope?" Can I defend it?

Gospel. Luke 5:1-11. This vastly important matter of evangelism is not to be dealt with as a generality, but as a particularity. The Gathering of the Church is to be accomplished through human agency and that means myself. The privilege devolves upon us who have already experienced the divine grace. The lecture very straitly confronts each of us with God's call to the service of soul-saving; it is not ours to ask whether we are called but whether we are *not* called, for it is one of the requisites of discipleship. The Essentials for such service are a Ready Ear, an Obedient Heart, a Busy Hand, an Humble Mind, an Eager Foot. There is frequently with us a *conflict* of faith and doubt, of weariness (in flesh and spirit) and buoyancy; there is also a *comfort* that though we labor long and earnestly without success, He will recognize and reward our efforts. The sine qua non of "deep-sea" fishing are an

unceasing labor, an experimental (of God's grace) training, an unselfish cooperation, a gripping passion, a compliant patience, and a willing self-sacrifice. A charge committed to every Christian — push out, put down, pull up. Discouragement is frequently followed by amazement. The pericope emphatically calls for the discussion of personal work in evangelism, the one method that will win.

July Twenty-seventh — Sixth Sunday After Trinity.

Epistle. Romans 6:3-11. The second cycle beginning with this Sunday is a treatment of the New Life in the Kingdom, very appropriate in its succession to the teaching of the previous cycle with its Call to the Kingdom. Baptism is an essential ordinance of the Church — what is its *significance*, what are the *obligations* imposed by it? The New Life is a life of Union with Christ (Goodspeed), a life of Freedom from Sin (vs. 7), a life of Newness unto Righteousness. Sin crucified Christ; shall we crucify Him afresh? The believer is in union with Christ (vss. 3, 11) so that by baptism he is *buried* with Him in Death, that the sin of the body be destroyed (vs. 6), that he serve sin no longer (vs. 6); also by baptism he is *raised* with Him in Resurrection, that he live a new life (vs. 4), that the

new life be in relation to God (vs. 10). The question for every Christian to answer is, "am I dead unto sin?"

Gospel. Matthew 5:20-26. Harmonizing with the Epistle is the thought of this selection with its emphasis upon true righteousness, as taken from that extraordinary discourse, the Sermon on the Mount. "The circle of the call is completed; our Gospel sets forth before the called, the righteousness which they must strive after in order to be acceptable to God." False righteousness, exemplified by the Scribes and Pharisees, was marked by meticulous observances of rites, by an outward conformity to the demand of the law, mechanical and formal, was inspired by fear, was an *act* directed towards God alone. True righteousness, exemplified by Christ, was an attitude rather than an act, interpreted the spirit of the law rather than the letter, was motivated by divinely-graced love, was pointed toward God and man. Acceptable righteousness, 1. What it is, according to the Scribes — intellectual apprehension, according to the Pharisees — legalistic conformity, according to Christ — regenerated heart; 2. How it *acts*, towards God — trust, towards men — charity, towards self — truth. Barred from Heaven through lack of: 1. sincerity; 2. love; 3. humility; 4. faith; 5. rectitude. For what can I be banned?

Methods of Church Work

Parish and Pastoral Plans

Church Advertising

Music for Choir and Organ

Men: Their Work in the Church

Matins and Vesper Services

Pastors interested in teaching Bible lessons through pictures or illustrations will be interested in pictures illustrating Bible stories in chronological order from the time of creation on through the old testament. The illustrations are in color on a single large sheet, published by Harper Brothers. Write for price to Harper Brothers.

BUDGETING THE DEBT

Rev. Albert E. Legg, pastor of First M.E. Church, Fulton, New York, for the past eight years, secured the cooperation of his administrative committee in placing in each year's budget one-tenth of the mortgage debt on the church property and the interest on the entire debt.

This commendable and business-like plan circumvents the need for a special campaign to pay off the debt.

Pastors who are engaged in a building program, or contemplate building or remodeling, will be interested in visiting, while on vacation, the manufacturing plants of nationally known firms who supply equipment for churches. A special invitation is extended to you by the following firms to visit their factories and witness the actual making of organs, electric crosses, lighting fixtures, chimes, projection equipment, etc.

The Beardslee Chandelier Manufacturing Company, designers of scientifically correct church lighting. This company maintains a consulting department available to building committees with-

out obligation. Descriptive bulletins distributed by the engineering department of this company will be of interest to you.

The Hall Organ Company which has recently perfected and added the *French Horn* to their pipe organ voicings.

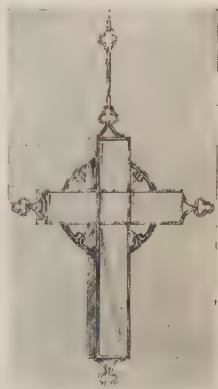
The Voigt Company, manufacturers of distinctive lighting fixtures, and the illuminated cross for the chancel as shown in the picture.

The Kohler-Liebich Company, designers and manufacturers of the Liberty Temple Harp, and organ chimes.

The Victor Animatograph Company, makers of 16 m/m. cameras and direct-gear-drive projectors.

The J. G. Wilson Corporation, makers of section-fold and rolling partitions, wardrobes and blinds.

If your vacation or business journeys bring you near any of these factories, you will be welcomed and you will probably learn things of interest to you in the purchase and use of equipment produced by any one of them.



GETTING CHURCH LETTERS

Many people are lost to the Church because they are not enlisted when they move from one community to another. If it is left to them to secure a letter of transfer they may neglect to do it, possibly never do it. Rev. Dr. Herbert Booth Smith, pastor of Immanuel Presbyterian Church, Los Angeles, California, carries a card and when people consent for him to secure a letter sends the request on the following form.

Request for Church Letter

We would appreciate it if you would kindly send us the Church letter of:

who is making a home in our City and has been attending our services, with the result that application has now been made to our Session for membership with us.

Thanking you for the letter, at your convenience,

Very cordially yours,

Herbert Booth Smith,
Pastor.

Immanuel Presbyterian Church,
Los Angeles, California.

clock to sound the chimes at any time within the following twenty-four hours, with full assurance that at the appointed moment the chimes will automatically peal forth their golden-throated melodies, and automatically shut themselves off when the program has been completed.

The player will sound a single selection or a group one day, either the same program or a new one on the following day, and so on until the entire library of pieces has been played, after which it may, of course, be repeated. Or, if desired, the chimes may be made to play as many times a day as desired—a program in the morning, for example,



Automatic
Roll Player
For Deagan
Tower
Chimes

A MILESTONE IN THE HISTORY OF CHIMES

Medieval Genius Produced Chimes; Modern Genius Perfects Them

Because of the visions of old-world charm and beauty that the sound of Chimes inspires, the average person is inclined to regard these powerful allies of the Church as products of medieval rather than of present-day times. And yet more improvements have been made in the design and operation of Chimes in the last decade, and more chimes installed, than ever before in history.

An Important Figure in Chimes History

Recent announcement has been made that Chimes may now be played automatically from specially prepared reproducing rolls.

Description of Electric Player

The Electric Player or Automatic Reproducing Device is a mechanism brought through untiring efforts to perfection. It is not the mere fact that the player or reproducing device sounds notes from a perforated roll that causes one to marvel, but the remarkable versatility and adaptability that it incorporates.

The device is started either from a push-button or from a master clock, either or both of which may be placed at any distance from the Tower Chimes. Thus, without leaving his study, a pastor may send for a single piece or an entire program of Chimes music, even though the room be located a full city block from the church. He may set the

and at night. Each roll is automatically rewound when the last selection has been rendered. When the player is operated in conjunction with the Westminster Chiming Device, the time marking peal is automatically silenced when the player is in operation and automatically reinstated when the program is finished. The Electric Player or Reproducing Device does not interfere with the manual operation of the chimes from the electric keyboard and when the chimes are played from the keyboard the Player and time marking chiming device is automatically silenced and reinstated when the keyboard operation is concluded.

Music for All Occasions Provided with Player

Rolls containing approximately fifty pieces, including music for weddings, funerals, church and national holidays, etc., are included with each unit. Special rolls can be had where desired. all rolls are hand-played by a chimes artist, and may therefore be depended upon to play the tower chimes music in exactly the right tempo—an authoritative guide to the organist when playing special selections.

Chimes a Boon to Churches

Pastors have long recognized that the closer they can bring the church to the hearts of the people, the more powerful will be its influence. Chimes music played every day, with a curfew sounded every night, will go a long way toward having the church remembered seven days a week rather than one day a week. Appropriate programs played on church and national holidays, tolls sounded at funerals and joyous marches made to float through the air at weddings, will do much

to create added interest in, and secure new members for the church. It is easy under such conditions to understand the notice that chimes bring to the church, the reverent memories they implant in the minds of the young, the comfort they give to those confined by sickness or invalidism to their homes.

It goes without saying, too, that the Electric Player or Reproducing Device—giving assurance that the chimes will ring out *every day*—will cause even more men and women of means to adopt this beautiful way of commemorating a loved one, and at the same time conferring a priceless gift on the community.

Men: Their Work in the Church

THE MEN'S CLASS

The Rev. J. Elmer Russell, Auburn, New York

1. DOES THE MEN'S CLASS DEPEND ON THE LEADER?

It is generally said that the men's Bible class depends very largely upon the teacher. To a considerable extent this general opinion about the importance of the teacher is true. But it is not the whole truth.

When Rev. Lester H. Clee was a pastor at Rutherford, New Jersey, he built up a very large Bible Class which sometimes had an attendance of as much as five hundred. Then there came to Mr. Clee a call to a church in Newark. In speaking of the reasons which led him to go to Newark, Mr. Clee gave as one of the reasons that he was anxious to find out whether he was indispensable to the class, whether the class could get along just as well without him as he hoped it would do.

Some three or four years have gone by since Mr. Clee left Rutherford and in an address recently he reported that the Rutherford class was going on practically as well now as when he was present.

Probably a part of this continued success of the class is due to the teacher who followed Mr. Clee, but surely a very large part of the carrying-on quality of a Bible class is due to the quality of the class membership and to the kind of leadership which the class officers give. A strong class organization, a group of men who put their enthusiasm and imagination and energy into making a class good is almost as essential to a strong and enduring Bible class as is the teacher.

More than one instance has been known where a class has gone on strongly for a time without any regular teacher. The men have been so interested that they have been willing to take turns in acting as the teacher and have put devotion to the class above mere devotion to any teacher.

Nothing here is intended to suggest carelessness as to the selection of a men's class teacher. He ought to be the best teacher whom a class can secure, but equal attention should be paid to securing an efficient class president and other officers and to deciding upon a type of organization which will keep things moving forward.

No teacher ought to feel that he is responsible for keeping up class attendance. He ought to be able to say to the class with the expectation

that they will meet him on a fifty-fifty basis, "You fill the seats of the class rooms and I will endeavor to fill the position as teacher."

* * * *

2. THE ADVANTAGE OF A CLASS BUDGET

Every Bible Class, large or small, should have a budget according to which it plans its finances. The Character Builder Bible Class of Memphis, Tennessee, speaks of the advantage of a class budget in this way:

"This week we want to point out to our membership the advantages of the budget method of financing our work. In the first place, the budget gives a business-like method of determining the financial needs for a year's work. All necessary expenses for the operation of our \$70,000 property are carefully considered. Every activity in which the class engages is also considered and the financial demands of all of this work are cut down through the budget thus arriving at the total figure needed for our work.

"Not only does the budget afford a business-like method of determining the financial needs for a year's operation, but it also offers the very best methods of presenting these financial needs to the membership of the class. Once each year the budget is presented to the membership, who are invited to make financial pledges and when this is accomplished, the financial demands of the class are not continually being urged upon our people. Since the adoption of the budget method of financing class work, special collections have never been taken in our class nor special appeals for funds made. This, we believe, is a decided advantage to our work."

This class, of course, is an unusually large one. The budget for 1929 being as follows:

CHARACTER BUILDER BUDGET FOR 1929	
Missions, Relief and Education.....	\$ 4,800.00
Missions.....	
Relief.....	
Scholarships.....	
Christian Education.....	
Sunday School.....	
Bible Institute.....	
And other Bible work.....	
Advertising.....	1,500.00
Weekly Paper.....	
Newspaper advertising.....	
Folders and other printed matter.....	
Building Maintenance.....	2,700.00
Insurance.....	\$ 500.00
Light, heat.....	350.00
Repairs.....	1,000.00
Equipment.....	250.00
Janitor.....	650.00

Class Office	-----	2,000.00
Secretary	-----	\$1,380.00
Phone	-----	50.00
Supplies	-----	100.00
Printing	-----	150.00
Postage	-----	300.00
Class Departments	-----	1,000.00
Membership	-----	\$ 500.00
Fellowship	-----	400.00
Miscellaneous	-----	100.00
Total 1929 Budget	-----	\$12,000.00

It does not follow, however, that only a large class can profit by budgeting. A class with fifteen or twenty members ought to decide at the beginning of the year how much it will give for benevolences, how much it will spend on necessary class expenses. Each member of the class should be asked to subscribe to the total budget fund. When the class officers know how much is subscribed, they will know how to plan the class work. They will cut the class garment according to the class cloth.

Classes which have a budget and which ask the members to subscribe should furnish the members with envelopes to be handed in week by week. Once a quarter the financial secretary should hand out statements to each one of the members who have made pledges. If he sends it to those who are paid up and are ahead as well as to those who are delinquent, no one can take offense. The statement shows one how he stands with the class and offers the opportunity to correct any mistakes. Of course, it is always understood that subscriptions made to class support may be cancelled at any time upon giving notice to the class treasurer.

May 3, 1930.

Dear Mr. Ramsey:

I am sending you this little poem that I wrote for use on "Father's Day" last year. It met with such a fine reception with my men that I am constrained to send it on to you.

THOROUGHbred MEN

Am I the thoroughbred man,
That I want my son to be;
In the days that are now the future,
Do I want him to be like me?
Nature's put my mark on his features,
I am putting my stamp on his soul;
Can I help my boy reach the highlands,
If I strive for a lesser goal?

It's a sobering thought for fathers,
Aye, a sobering thought to me;
As my boy sets sail on life's ocean
Shall he chart his course by me?
Shall he think the thoughts that I think,
Shall he say the things that I say,
Shall he live the life that I live,
Will these help him on his way?

To our boys is the task of the future,
The world's work, we'll soon leave in their care;
As a father, I'll help or I'll hinder
My boy, life's burden to bear.
For this law is not to be broken,
'Tis according to nature's plan;
I must be a thoroughbred father,
If I'd sire a thoroughbred man.

— Irving E. Wade, Oelwine, Iowa.

* * *

Two old saints, friends of mine, invited me to attend their Golden Wedding Anniversary. I could not go, so sent them this poem. I rather like it myself and they said they did too. This little poem grew up in the back-yard of my own thoughts as I was thinking of the long beautiful years these two good people had traveled through life side by side.

AFTER FIFTY YEARS TOGETHER

I'm happy tonight my darling,
I'm glad, I am living with you;
For soul mated soul when we wedded,
And each to the other's been true.

At your side, I sit in the gloaming,
And gaze on your dear wrinkled face,
Till twilight steals out the window,
'Tis dark, I can see but a trace.

Your form now fades in the shadows,
Come sit on the arm of my chair;
For heart calls to heart between us
And I want to feel you near.

My heart steals out in the darkness
For yours to slip into its place;
My arms are hungry to hold you
To my heart in the old embrace.

And thanks go up to my Maker
For giving your love to me;
You help me so much my darling,
To be what He'd have me to be.

For the force that makes man manly,
And holds in the battle of life;
Is love for God and his mother,
And a husband's love for his wife.

— Irving E. Wade.

Matins and Vesper Services

JULY — SPECIAL DAYS

J. R. T. Lathrop, D.D.

I. A Foreword

Summer marks a recession in Church attendance and interest. How can both be creditably maintained is a puzzle. Largely the membership is at the seaside, or popular resorts; motoring; or sitting lazily in yards or on verandas. Until the middle of September this continues. Nor does it much matter where the Church is situated in country or city, all alike suffer. An invoice of the real causes reveals the psychological adjustment which is needed. Common sense will find a solu-

tion if given right of way. If one cannot get all that is desired, he may be able to get much. This writer, after many experiences discovered that the best way is to center all the services in the morning Bible school and public worship. This was published a few weeks beforehand and resorters and stay at homes were urged to give their presence to these two, and reserve for themselves the afternoons and evenings. Special attention was given to the themes, the music, the ushers, to make these hours delightful and profitable. Preacher guests were well advertised and were such as to command attention from the public. The Young

People's meetings were taken up for July and August. The wisdom of this showed itself in the attendance at the two services, and in the offerings. It worked. The facts are the summer migration means in most cases a new breathing spell, mental and moral recuperation, renewed animation for multitudes.

This also is the time for Boys' and Girls' camps. The Scouts by the thousands are in the hills and woods. Many are under the direction of the pastors and church leaders. These to the youth are memorable hours and with a program suitable to their aptitudes the days are constructive. *Nature* to them is always capitalized. Doubts disappear before the majesty of Unseen Power. There is a contagion of Faith in fellowship under the stars. As a youth at one time said to the writer when under the same blanket (we were in the silent night hours on the shoulders of a great mountain preparing for sleep) when I asked him "Are you asleep?" He replied, "No. You cannot sleep up here under the glory of those stars." That lad now is a scientist.

Many pastors will be speakers at vespers in marvelously interesting places, chautauquas, and a few on shipboard. The words of Coleridge's hymn to Mount Blanc at sunrise are suggestive:

"Tell thou the silent sky
And tell the stars, and tell yon rising Sun,
Earth, with her thousand voices, praises God."

II. The July Calendar

As this is one of the greatest of the out-door months when the minds of the populace are filled with wonder and action it might be well if the pastor would devote his pulpit endeavors to those matters in the calendar which deal with history, biography and their reaction upon life. Therefore merely mentioning St. Swithin, Mary Magdalene, and St. James days for those who wish to discourse upon them, our attention turns to a rather pertinent list:

- July 4 — Independence Day, 1776.
- July 6 — John Paul Jones born, 1747.
- July 8 — John D. Rockefeller born, 1839.
- July 13 — Atlantic cable laid, 1866.
- July 22 — James Whitcomb Riley died, 1916.
- July — Pilgrims leave for America, 1620.
- July 28 — Fourteenth Amendment adopted, 1866.

In this list are matters national and international. Indeed the four Sundays could be taken, for the spiritualization of these happenings would furnish intellectual food and at the same time deepen faith in an All-wise Controlling Mind. "God is in His Heaven and all is right with the world." Just now we need to know and feel that. Such themes as these come to mind:

"The Happy Warrior."
"Business and Philanthropy."
"The Cargo of the Mayflower."
"Songs of a Great Poet."
"Commerce and International Amity."
"The Constitution and Human Life."
"The Moral Foundations of Freedom."

Suggested Texts:

- 1 Sam. 10:6-10; 10:26.
- Eph. 3:20.
- Col. 3:1-4. 1 Tim. 4:6-8; 6:17-19.
- Prov. 25:11. Gen. 12:1-3.

Sentiments that underlie these themes:

At the inauguration of President Hoover it was found that in the taking of the oath his lips touched this passage in the Bible:

"Where there is no vision the people perish. But he that keepeth the law happy is he."
"Napoleon could make a brigade but could not make a Poet."

We are the children of the yesterdays, generations to come will be the children of today. May ours be the pre-vision to see the on-goings of Providence.

"We prayed that God might open all doors. Behold, He has taken the doors off their hinges."

In that now remote struggle, the American Revolution, there came upon the tide of conquest these determinations, which took tangible form:

Economic Freedom.
Religious Freedom.
Social and Political Freedom.

Books of reference:

- Beverage's Life of John Marshall, vol. 2.
- "The Rise of American Civilization," Baird.
- "Lincoln," Ludwig.

III. Independence Day

Without at all discussing politics the preacher can command wide attention by discussion foundational principles that have to do with the origin and the stabilization of human freedom, both national and international. This is a tremendous day and we must not hand over to place-seeking politicians or compromising groups or to a press which cares more for its circulation than for the truth, the future of our republic. The preacher and Christian leaders have an outstanding call just now to declare the Gospel of Human Rights in the light of the New Testament Gospel of light and life.

To that end the data herewith submitted may be acceptable in the formulation of discourses whether for the pulpit or patriotic assemblies out-doors.

They are taken largely from "The Rise of American Civilization," by Baird.

"One hundred and seventy years lay between the founding of Jamestown and the Declaration of Independence."

"In meeting houses, college class rooms, petty editorial chambers, active minds were gathering knowledge with which to freight their arguments and give point to their appeals directed to a somnolent yet potential nation unfolding into sovereignty."

"The semi-servile whites imported under bond for a term of years and negroes sold into chattel slavery — the streets of London filled with kidnappers, parents torn from their homes, children bought from worthless fathers, etc., were bound to serve some masters from five to seven years."

"In 1771 nearly 200 English shops were engaged in the slave traffic. In churches Puritan and Anglican alike, congregations were seated according to age, social position and estate."

"Of the 56 that signed the Declaration of Independence eight were merchants, six physicians, five farmers, twenty-five lawyers. Nearly all were plain citizens."

From "American Historical Documents," the Harvard Classics, are gathered such facts as these:

The Colonial Declaration of Rights against the British Stamp Act was adopted in 1765.

The Declaration of Independence, 1776.

Articles of Confederation, 1777.

Constitution of the United States, 1789.

The Fourteenth Amendment was ratified July 28, 1868.

The logical talking points are found in the preamble to the Constitution which I quote:

"We the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defence, promote the general welfare, and secure the Blessings of Liberty to ourselves and our posterity, do ordain and establish this Constitution of the United States of America."

IV. Reinforcement of Righteousness in the Nation

These six reasons for the framing of the Constitution stated in the preamble differentiate this from all other nations. Not for territorial extension, not for monetary considerations, not for the love of conquest but for human well-being, for moral right for freedom of thought, worship, racial betterment—these are the prerequisites to national unity and economic integrity and social privilege.

We are at this time confronted with sinister attacks from atheistic, communistic and liquor-loving groups. Militant Protestantism is undergoing the acid test of misrepresentation, ridicule, bold but unfair criticism based upon premises un-

true to both the *Esprit de Corps* and the history of Protestantism. It is up to the pulpit and the religious press to saturate the corporate and scholastic groups and the public mind with the actual goals of Protestant Christianity as they are related to youth, to labor, to politics, to education, to the reign of Jesus Christ in human affairs.

July presents exceptional opportunities for pronouncements of an authoritative sort. "Government of the people, by the people, for the people, must not perish from the earth." And the church will have a determining part in the realization of this "Must Not."

The words of the great Lincoln are apropos here:

"With public sentiment, nothing can fail; without it nothing can succeed. Consequently, he who molds public sentiment, goes deeper than he who enacts statutes or pronounces decisions. He makes statutes and decisions possible or impossible to be executed."

Shall we ever forget that Protestantism in this country and in every country has created and yet has the greatest preachers since the days of Luther and to the men now speaking has been committed the oracles of this republic and let us say to such preachers the world over the same oracles of human freedom through the glorious Gospel of the Son of God, which if we and our descendants are true will some day hail the universal reign of Jesus Christ.

Advertising the Church

FORWARD MARCH TITLES

Rev. L. E. Snyder

Are the announcements in your church bulletin marking time or marching forward? Sounds military, that question, but it is not being asked by a hard-boiled sergeant. Answer it for yourself.

If your announcements are not carrying your weekly messages into action, why not make them "snap into it" by Forward March Titles? That's what magazine editors and writers do nowadays. They make you read—and usually with gusto—the stories, articles, and sermons that are distinctive. And after we've had our treat, our feast of good things—call it what you will—we shout a hearty "thank you."

To be specific: This morning in the quiet of my study I flipped over the pages of several magazines that lay on my desk. And between the covers I found "forward march titles" a-plenty. Here are a few of them:

The Toughest 25 Feet in All the World.
Mail Men Don't Wait on Benches.
We Think So—Too.
How Much is an Idea Worth?
Still Room for Improvement—I Think.
Stamps Don't Care.
Barker—?—Preacher
It is to Laugh.
Uncomfortable Beds.
Digging Our Trenches.

To be sure, titles like those in the line-up just quoted say "halt" to the reader; they make him pause before turning to the next page.

Now, your announcement titles should have the same pulling power with the reader. Like the ones in the line-up, they should sing out a snappy halt.

A few weeks ago a group of men and boys spent several joyous hours together at a father and son banquet. One of the fathers wanted the good news passed on to others and asked his pastor to publish a paragraph about the get-together in the church bulletin. The suggestion was carried out and the following Sunday a forward march title—*It was Real*—announced the event.

Again, the superintendent of the Sunday school asked his pastor to print the list of names of those members who celebrated their birthdays during the months of January and February. This time the forward march title was, "We're Looking for Your Name."

Surely, it is worthwhile to strive for larger returns from your weekly bulletins. If you conclude that your announcements are marking time, why not look to your titles?

Some of the following paragraphs and their

brief titles furnish additional examples and may, it is hoped, be helpful:

IT WAS REAL

Guess I'd better explain what we mean by the expression, *It Was Real*. Well, that's what one of the sons had to say about the Father and Son Banquet that was held in the social room on last Tuesday evening. And to repeat, it was real, all of it — the meal, the toasts, the talks, and the attendance. So we are not surprised to learn about plans for another banquet for next year.

* * *

WE'RE LOOKING FOR YOUR NAME

The following members of the Sunday School celebrated their birthdays during the months of January and February: Mrs. Dallas Dupre . . . Money received from the birthday offerings is used for Home Missions. The offering for January was \$2.11; for February, \$3.07.

* * *

BEGIN AGAIN

Have you dropped out of the Sunday School? If so, why not begin again? Someone has said, "The Sunday School is a great force for good." And if some one asked you if the statement is true, you'd answer, "Yes!" So, why not begin again?

April 21, 1930.

Dr. J. M. Ramsey,
Editor "Expositor."

Dear Dr. Ramsey:

As a country pastor, of the First Congregational Church, New Braintree, Massachusetts, may I write a few words concerning a problem which I have tried to meet with some degree of success, but which is not yet entirely satisfactory to me. My church membership is only 50, and the community is scattered, and I have been laboring earnestly by visitation, etc., although I have no mode of transportation except my feet, and it means walking some days ten or twelve miles. I have no way of advertising my services, as we have no "Bulletin Board" and no daily paper published nearer than 21 miles away. Now the problem confronting me was, and still is, "How to get the outsiders interested in the Church." Of course I visit them and invite them, but sometimes I think the invitation is forgotten almost as soon as I leave the home, so I have hit upon this plan —

I make out two or three posters and when I go calling through the week, I take them along and tack one or two on the fences or trees on my way home again, and I also place one in the village store. Not having had any lessons in lettering, they may be rather crude, but I feel sure that they have created an interest, for we are seeing a few more people from four or five miles away, coming to the service of the church. Again, another problem which I have to grapple with is the matter of singing. We have no adult choir, and the organist has tried to interest people in singing until she has become discouraged, and I must confess that I too began to look on the dark side, for this one couldn't and that one couldn't sing, and so it went on, until a week or two ago, when I caught the strains of a childish voice, and suddenly I got the inspiration to try a junior choir, and now I have eight young girls whose ages range from seven years to thirteen, who come to the parsonage each week and I play for them and instruct them in the art of singing, so that they can lead in the service.

Yesterday (Easter) they gave us as sweet music as one could wish, so that a number of strangers who were with us, congratulated me on my splendid little choir. Now I write this to you, to see if you or any of your very able writers can give me any other ideas that may be worked out. I enjoy *The Expositor* and always watch for its

One of the Posters

HE
IS NOT
HERE

LO'
HE IS
RISEN

Come and Hear the KIDDIE'S CONCERT

11 a. m. DRAMATIC SERMON—

"PETER MEETS HIS LORD"

DRAMATIS PERSONAE

PETER—THE DENIER
JOHN—THE BELOVED
MARY—THE FORGIVEN
PASTOR—THE INTERPRETER

coming and should you know of anything, I feel sure that you will give it to us through your excellent magazine. In closing may I just speak briefly of this "Dramatic Sermon."

I got the idea of representing myself as asking John in his home, concerning the meeting of Peter with the Christ after the Resurrection. John in his tenderness and love, does not wish to question Peter himself, for fear of causing pain. Just then Peter himself appears and I turn my attention to him and ask him about the meeting, and then I dramatically give his answer. As I have it memorized, I can give my very self to it, to make it seem real, and yesterday a number of people told me it gave them a more sympathetic feeling for Peter, and a better idea of the human side of the Bible.

Robert W. Campbell.

What the Readers Say

Gentlemen:

Unless I am mistaken, I have taken *The Expositor* ever since I found a copy in a parsonage I moved into in 1914, out Honora, Illinois. Each year it has proved itself more indispensable than the year before. I expect to take it as long as I am in the ministry and to introduce it to others as fast as possible.

Would it not be wise to print an article on the evil of proselyting? It is a big problem here and is practiced by at least two churches very freely. Members of a church represented denominationally, in this town, coming from other towns are vigorously cultivated and every inducement given to persuade them to join the church mentioned above. I have been in the ministry for over fifteen years and have never seen the like. It has always been my conviction that such practices were absolutely dishonest, unethical and un-Christian. Please do not think I am troubled with a sore head. I am not. I am sorry and sick at heart to find a young man just beginning his ministry who is developing such a habit.

Wishing you every success and may *The Expositor* keep growing. Sincerely yours. Rev. Frank K. Abbott, Pastor
M. E. Church, Springville, Pennsylvania.

Music for Choir and Organ for July

Prelude

See the Conquering Hero Comes — *Handel*.
 At Dawning — *Shackley*.
 Traumeri — *Schumann*.
 In Remembrance — *Von Blon*.
 Reverie — *Frysinger*.
 Spring Song — *Mendelssohn*.
 Orange Blossoms — *Friml-Faulkes*.

Anthem

Land of Hope and Glory — *Elgar*.
 Jesus, My Saviour, Look on Me — *Nevin*.
 The Lord is Exalted — *West*.
 I Was Glad When They Said — *Nichol*.
 Fear Not Ye, O Israel — *Spicker*.
 What of the Night — *Thompson*.
 O Let the Nations Be Glad — *Kinder*.

Offertory

My Task — *Ashford*.
 Seek Ye the Lord — *Bradley*.
 Rejoice in the Lord — *Kotschmar*.
 How Great is Thy Loving Kindness — *West*.
 Pastorale — *Paul Wachs*.
 Shepherds Morning Song — *Davis*.

Postlude

Gloria in Excelsis — *Mozart*.
 March Militaire — *Ashford*.
 Pomp and Circumstance — *Elgar*.
 Postlude in C — *Muller*.
 Minuetto — *Calkin*.
 Where Dusk Gathers Deep — *Stebbins*.
 In the Forest — *Durand*.
 Postlude — *Donahoe*.

Church Night

Prayer Meetings

Mid-week Topics

Prayer Meeting Talks

THE REV. WILLIAM H. FORD

DO YOU ENJOY YOUR RELIGION? 1 Thess.
 5:14-23.

(First week in July)

The world has no place for long-faced religion. Jesus did not carry a frown on His face. He does not call upon men to give up all of the gladness and sweetness of life he goes to men who are bound down by sin and fear and church form and calls them to the fuller, more abundant life. "I am come, etc."

Once you were in sin; then you came face to face with Christ. You surrendered to Him; your life was made happy. Then you drifted away; you forgot Bible reading and prayer and church attendance. Now you are not enjoying your religion as Christ would have you enjoy it. It is not God's fault — He is still the same; it is your fault.

I. *We ought to enjoy our religion*

1. *Because Christ commands us to enjoy it.* He says, "Rejoice and be exceedingly glad." Tells us to rejoice in face of all trials. His religion can be enjoyed. It is one of faith and love and not of form. Compare bound feet of China, babies thrown into Ganges River, etc., with Christ's religion.

2. *We ought to enjoy our religion for our own sakes.* It will do us good to sit down and think of God's goodness. "Bless the Lord, oh my soul." We find the highest enjoyment in service. No peace and joy in stagnation. Illustration — Fanny

Crosby had a religion to be enjoyed. She had peace in her soul — it helped her to have a joyous religion.

3. *We ought to enjoy it because of our influence on others.* People know of Christ through us; if we are not enjoying our religion, we are not good witnesses. In time of joy we are to show that we realize that all blessings come from God. In time of adversity we are to rejoice so that others may know that our religion stands the test. In time of sorrow, we are to witness for the One whose purposes are always just. If our religion does not bear us up and make us rejoice at all times, we are not influencing others for Christ.

II. *We can lose the joy of our salvation*

1. *Through secret sin.* David's sin.
 2. *Through neglect of Christian duties.* Prayer, church attendance, giving.

III. *How to recover lost joy*

1. *Repent of all known sin in heart.* 1 John 1:9.
 2. *Reconsecrate the whole life to God.*
 3. *Follow the Spirit's leading.* "In all thy ways acknowledge."

* * *

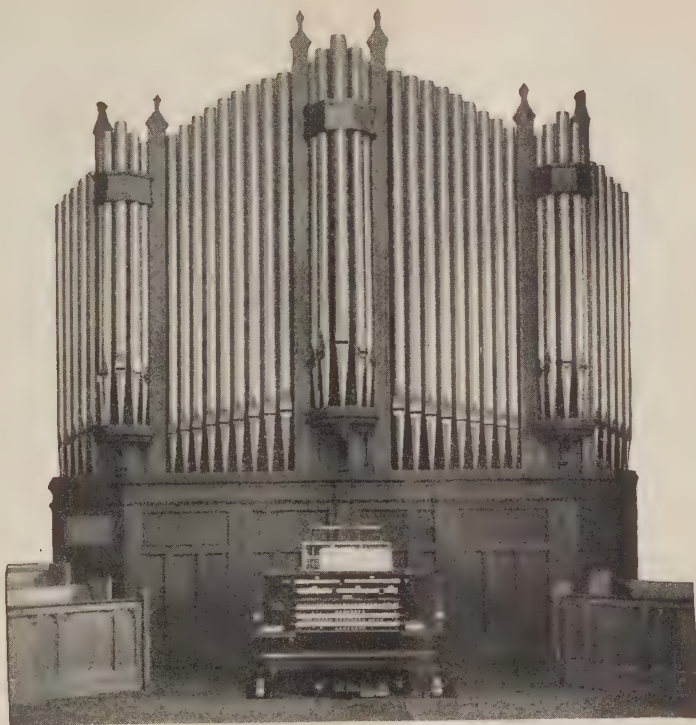
A LIFE SKETCH OF NOAH. Gen. 6:8-22.

(Second week in July)

The Bible is filled with stories of great men. All people are interested in reading about men who have done things. The Old Testament bristles with interesting stories. One of these is the story of Noah. We can learn some great lessons from his life.

I. *The times in which he lived*

1. *They were corrupt times.* People could not even think rightly. Marriage relations were



“THE HALL of FAME”

in BRIDGETON, NEW JERSEY

THE Second Presbyterian Church of Bridgeton, New Jersey, has dedicated a new three manual Hall organ. In addition to the beauty of design, a striking feature of the installation is the echo organ. This comprises muted viol, vox angelica, fern flute, chimes and tremolo, and is located in a tower room at the rear of the church. The pleasing performance of this organ justified its selection on merit, which, through years of established reputation, has earned the slogan . . . “The Hall of Fame.”

THE HALL ORGAN COMPANY
WEST HAVEN CONNECTICUT

abused; giants ruled the world with brute force. World had never seen such wickedness. God will not stand for such living; witness Rome, Sodom, Gomorrah. Yet it was possible for a man to live rightly in the midst of such sin.

2. *They were times in which the people displeased God.* All sin displeases God. Witness Adam, Moses, David, Peter. Sin in this time, which had started with Adam and Eve, had gone to its depths.

3. *They were times in which God was sorry that He had made man.* Imagine a mother sorry she had given birth to a child. So with God.

4. *They were times in which God decided to destroy all flesh.* We wonder why God allows men to continue in hurtful sin — yet God has His own schedule; He will stop them in due time.

II. The character of Noah

1. *He was a just man.* With all violence around him, Noah treated his fellowman rightly.

2. *He was perfect in his life.* Lived a moral life in midst of all immorality. Like lily in swamp, lifted head above the muck.

3. *He walked with God.* God had one man left to use in rebuilding the world.

III. God's command comes to Noah

1. *The ark to be built.* Dimensions, etc.

2. *The family to be brought in.* Beautiful thought of home religion. Noah so lived that he could carry the family into the Kingdom.

3. *The animals were to be brought in.* Some were to be used in the sacrifice. God's worship was not to be forgotten during the flood.

IV. God's command obeyed by Noah

1. *Immediately and without question.* Picture of him and sons working midst ridicule of people.

2. *According to God's plan.* "As God said, so did he."

V. The flood experience

1. *Safe in the ark.* Others climbed high hills, cried out too late. When fires of judgment burn, those in Christ will be forever safe.

2. *Safe after the flood.* After Judgment God's people will be safe with Him.

3. *Thanksgiving to God.* Noah did not forget. Genesis 8:20.

4. *God's acceptance and promise.* Genesis 8:21-22.

5. *God's covenant.* Genesis 9:8-17.

VI. The death of Noah

1. *At a ripe old age.* 950 years of service.

2. *Looking back over a Godly life.* If we live carefully in the morning, the evening-tide will be beautiful for us.

3. *Looking forward in hope to greater experiences.* Noah had great experiences here; greater ones awaited him. Life is sweet here; it is sweeter in Heaven. Preacher never preaches his best sermon; painter never paints his finest picture; poet never pens his best poem — these are always striving toward higher things. So may we. Noah was great because he gave his soul over to God's keeping. If we do this, we will have no regrets at the end of the way.

THE CHRISTIAN'S SWEETEST PRIVILEGE.

Luke 18:1-14.

(Third week in July)

A man does not give up every privilege of life when he comes to Jesus; he has just begun to live. He has many wonderful privileges; hearing the gospel, reading God's messages for his heart, fellowship with His people, serving in God's army, giving to God's great causes. But the Christian's sweetest privilege is that of talking to his Heavenly Father. How sad that we neglect this privilege! God hands us the key to Heaven's treasury, but we refuse to enter the door. He signs a blank check on the Bank of Heaven and we refuse to cash it.

I. Why should we pray?

1. *Because Jesus set the example.* If we live like Jesus, we will live a life of prayer. Picture his prayer life from the wilderness experience to the cross. If he needed to pray, how much more do we. His prayers were always for others — they were unselfish prayers.

2. *Because there is a devil.* The devil is mighty and cunning, a creature of great power. He seeks to trip us; he sets temptations before us. We can overcome the rascal only in prayer. "Resist the devil and he will flee from you." Don't plunge into sin when you are tempted; plunge into prayer.

3. *Because this is God's way for us to obtain blessings.* How does a needy child obtain things from his father? In like manner do we obtain our blessings from God. Luke 11:13.

4. *Because our souls grow when we pray.* Our souls shrivel up when we neglect to pray. We want to grow mentally and physically, surely we want to grow spiritually. How sad it is to see a strong man with the mind of a two-year old child; how much sadder to see a man who has been a Christian for years who has never grown an inch! It disappoints God.

II. How should we pray?

1. *Submissively.* If we want our prayers answered our lives must be in line with God's will for us. God's will is found in prayer; it is carried out in prayer.

2. *Thankfully.* Too many of our prayers consist of begging. A thoughtful heart is a thankful heart; right thinking leads to thanking.

3. *Expectantly.* "If ye ask, believing." We must have faith in our prayers. God has made His promises and He will keep them. We have a right to expect our prayers to be answered.

4. *Perseveringly.* Let us not quit praying if He does not answer our prayer the first time it is offered. Jesus went three times in Gethsemane. Paul went three times about the "thorn in the flesh." Jacob wrestled all night with the angel. God tests our faith sometimes; let us keep on praying and the answer will come.

III. Some conditions governing answer to prayer

1. *The one who prays must have a vital connection with God.* Compare the prayers of Elijah and



Look at your church through a stranger's eyes ▲ ▲ ▲

The affection you feel for an old friend—or for a church in which you have worshipped for many years—blinds your eyes to defects.

Strangers, however, are not so indulgent. They notice the cracks in the plaster—and the scarred pathways worn by countless footsteps.

But old floors are not the only ones that detract from the appearance of a church. In recent years, there has been a tendency to disregard a principle that goes back to early Christian times. The great builders of the Gothic and Renaissance periods knew that no beautiful interior is complete without a beautiful floor. Yet in many churches, one walks on drab, colorless floors more suited to a factory than a place of worship.

So look at your church floors through a stranger's eyes. Then if you see an opportunity for improvement, send for our free book, "Facts You Should Know About Resilient Floors in Churches." This book, prepared by competent architects, will help you make constructive suggestions—will explain how you may have color and character in your floors without sacrificing quietness and comfort underfoot. Moreover, your suggestions will be practicable and economical. By utilizing modern resilient materials, it is possible to have floors worthy of the finest church at amazingly low cost. Write our Department E, please.



BONDED FLOORS

Bonded Floors are floors of Sealex Linoleum and Sealex Treedlite Tile, backed by a Guaranty Bond issued by the U. S. Fidelity and Guaranty Company. Authorized Contractors of Bonded Floors are located in principal cities.

CONGOLEUM-NAIRN INC. . . . General Office: Kearny, N. J.

the prophets of Baal. Elijah had a vital connection with God.

2. *The channel of his life must be pure.* "If I regard iniquity in my heart, etc." God will not hear unless our hearts are right. Clean up the channel of your life and blessings will flow out to the world and in from God.

3. *The prayer must be for God's glory.* "If ye ask anything in my name." If we ask for things in His name, we will ask for nothing foolish. "For Christ's sake" puts aside all frivolous requests and means that the answer will glorify Him.

"If the world from you withhold of its silver and its gold,
And you have to get along on meager fare,
Just remember in His word how He feeds the little bird,
Take your burden to the Lord and leave it there."

* * *

HOW A CHURCH MEMBER CAN HELP HIS PASTOR. 1 Corinthians 3:5-15.

(Fourth week in July)

We are workers together with God — the pastor and his people. The pastor is the spiritual leader — the members are his assistants. How can a church member help his pastor? Here are several suggestions.

1. *By loving him.* Your pastor can have no very close friends; he must be no respecter of persons. He loves his people. He is anxious when they go astray, he cares when they are in sorrow. In return he wants his people to love him.

2. *By showing appreciation for his work.* His work is hard. If you show your appreciation for him, his work will become lighter and he will be happy to do anything for you and your church.

3. *By praying for him.* The pastor's responsibility to preach the gospel and minister to needy souls is indeed a great one. He feels the need of your prayers. He will never fail if you back up all he does with your prayers.

4. *By refraining from criticism of him.* He is human and will make mistakes; it will not help matters for you to go out on the street and knock him. If he makes a mistake, be sensible enough to go to him about it. There are enough knockers on the outside; we don't need any more on the inside of the church.

5. *By properly advertising his services.* We advertise everything else, why not the church. Tell the world of the blessings you have received in the church. Let them know there is something worthwhile there for them.

6. *By faithful living.* "Ye are my witnesses." Men in sin do not read Matthew, Mark, Luke and John, but they do read your life. Nothing so helps a preacher as to have his people living rightly; nothing hurts him so much as to see his people commit the sins against which he is preaching.

7. *By faithful attendance.* You say, "I will be there in spirit." Your pastor doesn't care to preach to spirits. It gives him a backbone of steel to know that certain ones will always be there, right in their places.

8. *By activity in Christian work.* Don't employ a preacher to do what you ought to be doing. Work with him, grow in grace under his ministry, get busy and make him and Jesus glad.

9. *By soul-winning.* Talk to souls during the week and the pastor will have responsive listeners on Sunday. A soul-winning church is the pastor's biggest asset.

Jesus said, "Be thou faithful unto death," etc. May your pastor know that you are built out of this kind of material.

Suggestion — Get a prominent layman to make this talk for you.

Mid-Week Topics

THE REV. W. SCOTT STRANAHAN, D.D.

YOUNG MEN AND THE CHURCH. Joel 2:21-29.

July 1-7 (Independence Day)

In this new day and order the nations must be saved by their youth. Old age makes for rigidity and conservatism. Middle age makes for caution and compromise, for safety first, for watch your step. Youth makes for adventure, for faith in progress, for courage to set sail, for that kind of unquestioning enthusiasm which will look the Lord in the face and say, "Master I will go with you wherever you go!" The youth of America, Europe, Asia and Africa, the youth of white races, red races, yellow races, black races hold the future of those countries in their hands and hearts, their minds and wills. The church must master them in the days of their educational development, must train them for leadership and guide them for higher service in Christ's name.

A questionnaire sent out to thousands of young men recently reveals an astounding situation, not only in America but in England. The principal questions were: 1. What are young men thinking about religion, morality and society? 2. What vital changes were made by the war? 3. What is the relation of young men to the churches?

Belief in God is almost universal in young men. Atheism among soldiers of the World War was practically non-existent. But this seemed to be more an instinctive belief than Christian faith. It seemed like prayer, to be a natural accompaniment of the exigencies of the situation. It is not a formulated, organized belief such as might be expected of Christian teaching. The same statement holds concerning belief in Christ. There is respect — much even of reverence — for Him, but very little familiar knowledge. His courage and power seem to be unrealized. He is not a living person

intimately associated with the problems and tasks of daily life but instead seems to be distant and remote. He is a historical figure associated with the past more than a present Comrade and Friend.

They do not recognize the church as a positive force in the world's life. Some few refer to the Christian ideal of service. Church services they say are formal and without interest to young men. Sermons are dull — concerned with definitions and distinctions of creed, which mean nothing. The church is not in touch with the real needs of men; it takes no part in helping the workers to better their working condition in life, shows no evident concern over the unemployment question. It owes its support to capital and dares not speak out against the sins of the rich.

Materialism seems to dominate the aims of most of the young men questioned. They define success in terms of money, position and pleasure. At least two-thirds of them are not associated with any church. They say the church might and should have prevented the late war.

We must confess to some, yes a great deal, of inefficiency of the church in reaching and helping young men. It can do better and must do better if our young men are to be enlisted in Christ's service. They were ready to answer the call of their country, to fight for justice and human rights and against all that wrongs and degrades mankind. They will also answer to the call of Jesus Christ and work for Him in building His kingdom of righteousness if only they are made to understand to what it is He calls them. What better time than now to start evangelizing them?

* * *

MARY MAGDALENE. Luke 8:1-3.

In the thought of the church, Mary Magdalene, has traditionally stood as the type of sinning woman, forgiven and lifted into noble life by Jesus. In her case the sin seems to have consisted in her nature taking a wrong direction. She is not to be thought of as a hard, immoral transgressor, but as a woman of great capacity for affection, the affection however gone wrong.

I. Her redemption

The redemption wrought by Jesus was not that of repression so much as that of exaltation of the love into lofty flights, far above that lower level, on which it had been accustomed to move. In the true sense, we have here a life brought under control, a life that had walked in the wrong road finding the right road. We have here a soul evidently deeply devoted to whatever aim might prove attractive. Jesus put before Mary Magdalene, the right object for the devotion of her intense nature. Our narrative tells us that He had cast seven spirits out of her. Whether we can understand much about the New Testament thought of demoniac possession or not we may be sure that a life that was characterized as possessed of seven spirits must have been a fairly intense life. The power of Jesus was shown in his ability to control this intense soul into calm and regular existence without any loss of its power.

II. Conservatism of spiritual energy

It would be a mistake to think of the redemption by Jesus as only a diverting of a given sum of spiritual energy into a new channel. It is indeed part of the glory of Christian redemption that it implies a sort of conservatism of spiritual energy. One of the tragedies of sin is that it means an enormous waste of spiritual power. The stream is flowing over a precipice, when it might be turning wheels or irrigating the fields. The land is covered with wild growth, or even with jungle in which wild beasts lurk, when it might be yielding fruits and grain. It is part of the social law under which we exist that we must live off the fruits of one another's lives — off one another's ideas and ideals, sympathies and inspirations. So it is genuine redemption when a wild life is brought under cultivation. The cultivation not only saves the power but increases it. Seven spirits warring within one soul cannot yield the power of one spirit, controlled by a Christly aim.

III. Higher forms

I repeat however that redemption like that of Mary Magdalene is not merely a change in the direction of the power. It is a transformation of the power into higher forms somewhat as a sheer volume of rushing water is made to give rise to an electric current that makes possible the miracle of transported speech that sounds through hundreds of miles; somewhat as a transformed weed might through appropriate botanical care burst into the glory of flower bearing. Let us not forget that Mary Magdalene was granted a vision of the risen Lord. The visions of the Lord came only to the minds prepared to see. It was only those who best knew Jesus while he was on earth who saw Him after the resurrection. Redemption means not just quantity of life but quality of life. Jesus' healing of Mary inspired her to a memorable expression of gratitude and love.

"When gratitude o'erflows the swelling heart
And breathes in free and uncorrupted praise
For benefits received, propitious Heaven blesses
And doubles all its mercies."

* * *

PENALTIES OF SELFISHNESS. Luke 16:19-31.

The rich man of this parable in Luke lives sumptuously, overlooks the beggar at the gate, dies, and is buried. No angels appear to carry him to the banquet of the blessed. His soul waits in Gehenna with no hope of resurrection. Paradise is within his ken, though afar off, and beyond a gulf he cannot cross. Lazarus may not have been entirely overlooked, after all. The rich man seemed to recognize him and remembers that he has known suffering. Father Abraham might therefore send him and he might be willing to come to cool the sufferer's tongue with so much water as would remain on the tip of the finger. It cannot be. Nor will he be sent as on a more generous impulse Dives implores, to warn the five brothers yet alive.

I. What is true eternally

Curiosity concerning life after death was probably as great in Jesus' day as it is now, but

Jesus did little to satisfy it. Probably it is an essential part of the discipline of human life, that knowledge of the secrets of eternity be withheld from us. At any rate this lesson is a bare glimpse of one great fact — the difference between what men think in their foolish selfishness and what is true eternally. Therefore we must be careful not to attempt an interpretation of too many details; for this parable, like every other, was spoken by the Master to illustrate one truth.

While the parable is necessarily figurative in its descriptions of punishment and reward, it nevertheless is dealing with terrible truths and here is its lesson. The punishment of selfishness is that it leads to its own destruction. In the first place it builds upon things, practices and opinions of this temporal life that do not obtain in the life to come. Wealth, luxury, selfish banquets with friends, favoritism, worldly acclaim all these and many more things are brought to nothing by death.

II. *Eternal justice*

And for the man who has staked his all on this procedure, what a reversal there is! Indeed there is nothing left of what he had come to depend upon. Again, along with his own loss, comes the realization of the reward that eternal justice naturally brings to those like Lazarus, who have suffered unjustly in this world. This knowledge becomes still greater punishment to the selfish man. Then there is the punishment so well pictured as the eternal fire of the remorse — regret for the wrongs done.

Everyone of us in our highest moments, knows well what this chastisement of conscience is. This remorse will have to do not only with our neglect of others who needed us, but also with our carelessness of our own higher possibilities. Finally there is the fixed gulf between the evil and the good. Possibly it is not for us to know all of the eternal meaning of this; but surely our own experiences here and now tell us that there is a deep chasm between us and the friend we have wronged. The fellowship is broken until the wrong is righted. And if this is true of our earthly friendships, how much more so must it be true of our relation to our own eternal Friend, to God. Even if we did not have this wonderful story from the life of Jesus, our own consciences tell us we separate ourselves from the Divine One, every time we sin.

* * *

WORLD-WIDE PROHIBITION. Prov. 23:29-35.

Prohibition is a normal growth and development. Temperance first, prohibition afterward, it is as inevitable as the dawn that follows the night. Those who stand against it are standing against inevitable laws. It is amusing to see a modern crowd of people standing like shadows in the twilight gesticulating against the dawn. Some modern humorist is needed to produce a new version of Don Quixote. The temperance movement began generations ago. Stimulating excesses in drink have made for social decay among

all races. Enlightened public opinion has been gradually aroused.

I. *Movement spreading*

Prohibition has come in America through a process of education which has lasted through three generations. The movement is spreading through to other countries of the world. At present men scoff at it but shortly they will embrace it. Of course a sudden national legislation caused an economic and social cataclysm. Ideals are always ahead of the crowd, and time is required to bring the mass up to the ideal. The danger is that the enemies of prohibition and even some of the friends will judge it ineffective because of what these counter-reactions are producing in the mob. When Victor Hugo heard and read certain terrible condemnations of the French Revolution and its attendant devastations he made this very significant remark: "A cloud has been collecting for fifteen hundred years, and at the end of this time, it bursts. You are condemning the thunder-clap." Let us not judge prohibition by the thunderclaps that have been produced. The process by which it has come about is rooted in the social development of human life.

II. *The test will come*

Here is our best chance to learn whether the social motive of sacrifice for the good of all can become dominant. It is a test of democratic organization. In a hundred ways, of which prohibition is only one, we shall move without question toward social control for the good of all, and when the world is organized on this basis individual license will have to be curbed for the universal good. In former times, society in general was controlled for the good of kings and a few of the nobility; now we are moving toward democratic control for the good of all. It may be a far cry to the days of a temperate world; yet it will come, for the wave of sentiment is rapidly increasing to that end.

III. *World-wide prohibition*

The chief influence for world-wide prohibition is the success of the national experiment in America; for, despite all the reports in the press of violations of the laws and the criminal by-products of the illegal sale of liquor, national prohibition has been a success and is here to stay.

The enormously raised standard of living of the American people, especially of the laboring classes since Prohibition became effective is apparent to all. Many jails are empty and useless since saloons were closed. Bank deposits are greatly increased. Laboring men own their own homes and are educating their children. As these fruits of a dry nation become more and more visible, the task of the liquor interests to nullify the purpose of the Eighteenth Amendment become more difficult. The temperance movement is not a mere battle at the ballot box; it is a veritable transformation of the social universe. Those who have the forward look behold universal prohibition as one of the inevitable social goods of mankind.

SEND FOR YOUR Free COPY of this VALUABLE DIRECTORY

IF you are using or are interested in the use of motion pictures in the church, you will want a copy of this extremely valuable book: *The Victor Directory of Film Sources—“Where to Buy, Rent and Borrow 16 m/m Films.”*

It is the only work of its kind in existence, and, as Victor Animatograph Corporation is not engaged in the production or distribution of films of any kind, it is a strictly impartial guide that may be used with confidence.

Sent free to pastors and interested church workers on request. The only obligation is that you mention *The Expositor* when writing.



To clear-thinking, broad-minded church people it is obvious that motion pictures of the proper type offer remarkable possibilities for constructive work and expansion in every field of Christian endeavor.

We have assisted hundreds of churches in adapting motion pictures to their particular needs. We shall be glad to render like assist-



ance to your church. Over twenty years of experience in supplying Religious Visual Aids and in manufacturing motion picture equipment enable us to render an incomparable service.

Without obligation, full information on Victor Cine' Equipment (Projectors and Cameras) will be sent on request.

VICTOR ANIMATOGRAPH CORPORATION
DAVENPORT, IOWA, U. S. A.

MOTION PICTURE EQUIPMENT FOR CHURCH USE

Motion Pictures in the Church

(Continued from page 1181)

Religious Education and work among boys. We filmed Church Schools in Parishes and in the Mission Field; vacation schools during the summer months; and the annual Summer Conference which brings together each year some two hundred young people and adults. We spent days in our boys' camps, visualizing their recreation, study classes, craft work and religious exercises. We tried to get pictures in our City Mission and Girls' Home which would show our people what the Church was attempting to do to serve those in need. And so we went on through the Diocese, shooting everything and everybody we believed would round out our picturized story of the Christian Church in action.

Realizing that one of our greatest needs, particularly in the Mission Field, is for proper equipment with which to serve the Parish and the community—Churches, parish houses and rectories—we filmed some of our most dilapidated and inadequate buildings, and as a contrast some of our most modern, convenient and beautiful churches and parish houses. The Bishop of Alaska visited St. Paul's Cathedral, Detroit; I'm sure many of our adults got a thrill and perhaps a surprise when we showed them a thousand or more children filing into that great building to welcome their "hero of the Northland." We filmed the rural districts, our colored and foreign born groups, and, for background, Detroit and other industrial centers in the Diocese. For further background, we cut into our picture stills showing Detroit and other parts of the Diocese in the very early days; but because the film is long and the interest in those pictures is not particularly keen, we have substituted new shots for our "ancient history."

At last, late in December, we felt that we had taken enough pictures to make a respectable showing—or at least, a good beginning. And then we began the most trying and fascinating part of the task; editing, titling and putting together the twenty-five hundred feet of film. When one has nothing to do but put films together in proper sequence, it is *fun*; when you do it on the side, after a day given over to a number of fairly important duties, it becomes work. But it is the kind of work that is so fascinating that you dread to hear the clock strike midnight. As we shot our pictures we planned our titles and our sequences for each phase of the story. Consequently, our last

two weeks were devoted to photographing titles and cementing our film into one continuous picture.

What were the results of our work? We have told the story in pictures to more than four thousand people, and from the comments, we are convinced that the story has registered as it never did when presented by word of mouth or on the printed page. Our pictures tell a "moving" story of service and devotion and active interest. They visualize the Church in action so that it becomes real and vital. It takes people into little villages and crossroad communities that they knew little or nothing about. The faces on the screen are the faces of fellow-members of a great organization, the Church. And when the appeal for financial or active assistance is made there is the feeling that one knows for whom assistance is asked. And we know that the picture has given many people a new conception of the scope and variety of the Church's task. Bishop Page well expressed this when he remarked at the premier showing, "I am just beginning to realize why I am so busy all the time."

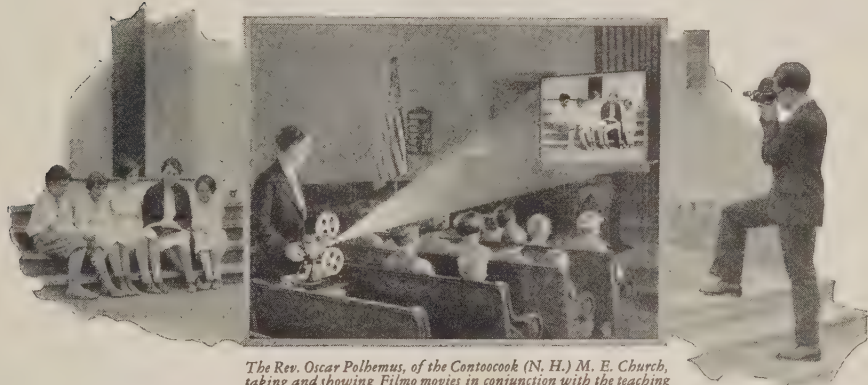
There is a great advantage in owning our equipment. Conditions and personnel are constantly changing in a Diocese as large as ours. New activities are being developed. We are constantly changing, improving, adding to our picture, editing it as changes occur, and keeping it up to date. We try to take a few feet of film whenever we have large or unusual gatherings, such as ordinations, cornerstone layings, conventions, and the like.

The results justify the expense, the time and the thought expended. The effectiveness of motion pictures in promoting interest in the Church's programs is due largely, I believe, to the fact that the camera takes people as they are, that is, a convention scene or a Church School gathering comes to our audiences naturally; there is no posing, no apparent attempt to "look pretty" for the camera. The truth of the matter is that more than half of our pictures are taken without the participants realizing the fact. Moreover, we build up a "picture constituency" by securing shots in practically every parish in the Diocese. As a result, there is a local interest in the film which insures an audience wherever we go.

We're for motion pictures. We are going to keep on using them until television or some other miracle of the new age arrives. Then we'll adapt that to our use: for the Church must be modern if it is to appeal to "moderns."

Open new fields and cultivate the old ones with • FILMO •

PERSONAL MOVIE CAMERAS AND PROJECTORS



The Rev. Oscar Polhemus, of the Contoocook (N. H.) M. E. Church, taking and showing Filmo movies in conjunction with the teaching of a Sunday School class.

Modern life requires spiritual aid attuned to its changing, progressive temper. One of the most effective means of stimulating the minds and hearts of present day congregations is motion pictures. And Filmo motion pictures accomplish this end with superlative ease and freedom from mechanical complexities.

Filmo uses are legion. Movies can be made of picnics, bazaars, pageants, community projects, summer camps, conventions, social centers. These can be used for general entertainment, member-

ship drives, or conventions. The church visitor can cheer up convalescents and shut-ins with movies. Sunday schools can use movies in the teaching of the Holy Land and other Bible subjects.

Making movies with Filmo camera is simplicity itself. Merely sight through the spy-glass viewfinder, press the button, and "What you see, you get." Set up and put into operation in but a moment, Filmo projector gives theater-quality reproduction to the films you have taken, whether in a small room or in an auditorium.

See a nearby Filmo dealer for demonstration of a Filmo personal movie camera or projector, products of Bell & Howell, makers for more than 23 years of the professional studio cameras used by the major film producers of the world.

All Filmos use 50 or 100 foot films

For black and white pictures, Filmo cameras use Eastman Safety Film (16 mm.) in the yellow box—both regular and panchromatic—obtainable at practically all dealers' handling cameras and supplies. Filmo cameras and Filmo projectors are adaptable under license from Eastman Kodak Company, for use of Kodacolor film for home movies in full color. Cost of film covers developing and return postpaid, within the country where processed, ready to show at home or anywhere with Filmo projector.



Look for this sign—the mark of Authorized Filmo Dealers Everywhere.

Filmo 70-D, "Master of all personal movie cameras." Seven film speeds, three-lens turret, variable viewfinder. \$245 and up in Sesame-locked Mayfair case. Other Filmos from \$120 up.



Filmo 57-A Projector. Powerful 250 watt direct lighting. Silent movement. Absolutely flickerless. Automatic in operation. \$198 and up with carrying case.



BELL & HOWELL FILMO

Professional Results With Amateur Ease

Bell & Howell Co., Dept. S, 1829 Larchmont Ave., Chicago, Ill. • New York, Hollywood, London (B. & H. Co., Ltd.) Established 1907

Please mention *The Expositor* when writing to Advertisers

Book Reviews

REV. I. J. SWANSON, D.D.

Bible Landmarks in a Changing Land, by J. MacPhail Waggett, Ph.D., Pastor Mt. Zion Presbyterian Church (South), St. Charles, S. C., 130 pp. Revell. \$1.50. A delightful travel-book on the Holy Land. Intending travelers to Palestine will find it most valuable to read, and returned travelers will find their memories of holy places revived, and perhaps, corrected by it. Dr. Waggett describes both the old and the new in Palestine, links with sacred places their Biblical significance and value, and thereby justifies, to a large extent, the old saying that "the Holy Land is a fifth Gospel." His trip took him from Jerusalem to Bethlehem, Hebron, Jericho, Samaria, Esdraelon, Galilee, Carmel, Jaffa, and back to Jerusalem. His descriptions are rich in Biblical and historical references, which illuminate many passages in the Holy Book. He also gives interesting glimpses of the Palestine of today.

Jesus Among Men, by Henry T. Hodgkin, M.A. 158 pp. Richard R. Smith, Inc., \$1.50. This book is dedicated to Dr. Cheng Ching-Yi, a colleague of the author in his work in China. The book embodies devotional studies, prepared in the first instance for Chinese church members. It is a study of Jesus as presented in the Gospels. It is intended to amplify the statement of the Jerusalem International Missionary Council, 1928, which declared, "Our message is Jesus Christ. He is the revelation of what God is, and of what man through Him may become. In Him we come face to face with the ultimate reality of the universe." The study is arranged for daily study through a twelve-week period. It deals with Jesus and the common man, the Pharisees, the home, the sick, the enquiring mind, women, His disciples, His accusers, and His Father. A careful and prayerful reading of these brief studies, together with the Gospel passages upon which they are based, cannot help but give the reader a clearer idea of the person and message of Jesus.

The Sermon on the Mount, A New Series of Sermons, by Clovis G. Chappell, D.D. 227 pp. Cokesbury. \$1.75. Dr. Chappell is said to preach to the largest congregations in his denomination—the M.E., South. These sermons reveal some sources of his power as a preacher to the multitudes. He knows their deepest spiritual needs and how to satisfy them; his sympathies are warm; his language, easily understood; is direct, vivid, and pictorial; his messages deal with the heart of the Gospel; and he relates his teaching to the problems and duties of every-day life. Here are seventeen vital sermons, dealing with the Master Sermon of all time; they flash with light and are powerful in appeal.

The Apostles' Creed, by Harold Paul Sloan, D.D. 245 pp. The Methodist Book Concern. \$1.50. A constructive exposition of the great common creed of all branches of the Church. The author describes himself as "an evangelical, holding firmly to the great essential values of historic Christianity," and adds "my point of view is decidedly progressive where there is any real progress to be made." Back of this clear exposition of the Creed in language intelligible to "the man in the street," is ample scholarship and a constructive, definitely religious purpose. Amidst the confused and bewildered voices of today, some of them heard in our pulpits, here is a man who believes in the Christianity of the Gospels and speaks out its essential message in tones that ring with conviction and faith. The volume will be found extremely helpful to ministers planning a course of sermons on the Apostles' Creed.

Freedom and Restraint, by Robert F. Campbell, D.D., Pastor, First Presbyterian Church, Asheville, N. C. 207 pp. Revell. \$1.75. The James Sprunt Lectures, 1930, Union Theological Seminary, Richmond, Va. A notable discussion of the topic. The author shows that Christianity is both a religion of authority and a religion of the Spirit. He concedes that "external authority, demanding implicit and blind obedience, is inconsistent with freedom." Submission to an external standard of truth," he holds, "is inconsistent with moral freedom and integrity only as a man sees and accepts it for himself as true." His criticism of those who make experience a criterion of truth in religion is "that there are diseases of experience inherent in man's fallen nature, corrupting both reason and conscience, and that there is also such a thing as an immature or undernourished experience." He admits, rather cautiously, the possibility of discrepancies and inaccuracies in the Bible; but takes Dr. Denney's position that "the Word of God, the revelation of God to the soul in Christ, attested by the Spirit, lives and abides." Dr. Campbell works out his position regarding freedom and restraint, consistently and convincingly, we think. He discusses it in its application to the individual and the institution, freedom and the law of the State, Sunday laws and liberty, the ideal and the practical, "the law of liberty" and self-restraint. In answering the question, whose man are you? he says, "He who is God's man, and he alone, finds the true balance, the perfect equilibrium, of freedom and restraint." A keen analysis of a question which is in the fore-front of thought today.

Presenting the Glorious Gospel, by Rev. Oscar L. Joseph, Litt.D. 151 pp. \$1.50. Richard R. Smith, Inc. This is emphatically a book for the times. It is a ringing call to ministers and churches to present, the whole year round the glorious Gospel of our Lord and Saviour, Jesus Christ. Whatever may be our theological difficulties, our first duty, he affirms, is to present with all our powers the message of Jesus. As the late Dr. Forsyth said, the ancient prophet responded to the summons of God with a prompt "Here am I!" whereas the modern prophet is prone to reply "Where am I?" Be sure to read this spirited and arousing plea for evangelism as the main program of the Church. The chapter headings are: Spiritual Morale, The Glorious Gospel, The Wonderful Assurance, The Divine Energy, The Empowering Practice, The Creative Passion, Informal Testimony, The Personal Equation, From House to House, The Book of Life, Education and Evangelism, and Preacher and Pastor.

The Challenge of the Changing, by Malcolm James MacLeod, D.D. 234 pp. Revell. \$1.50. Sixteen sermons by a man who has held a prominent pulpit in New York City for many years, and with growing power and influence. He recognizes that we are living in a changing age with changing moral standards, growing irreverence, increasing worldliness, and with church-going on the wane; but he is not dismayed thereby; rather, he regards the situation as challenging to the faith and enterprise of the Church. He sounds the bugle for advance. He quotes approvingly Stanley Jones cheering conviction, expressed recently in London, on the eve of his departure for India: "I feel we are on the verge of one of the greatest spiritual awakenings, if we can meet it, that the world has seen in many a century. There is an upsurge of spiritual craving throughout the world." Dr. MacLeod discusses, with insight, such questions as, Does the

Pantomimes and Pageants for Pulpit Use

REV. ROY L. SMITH, D.D., Litt. D.

\$1.25

With The Expositor, 1 Year, \$3.50

A new book of *Eleven Detailed Sunday Evening Programs*; and practical advice on Spot-lights, Color Filters, Floodlights, and Dimmers.

"The busy preacher, already burdened with a multitude of tasks, finds it difficult to find large amounts of time to train the casts for intricate pageants, elaborately staged, even when he has the ability to do so. The programs and sketches offered in this collection were planned to meet these problems. They have been used by the talent available in an average church, and in no case was more than one rehearsal needed."

You can get the book from your local book store, or through your Denominational Publishing House.

F. M. BARTON COMPANY, Publishers,
815 Caxton Building, Cleveland, Ohio.

Inclosed you will find \$_____ for my copy of Dr. Roy L. Smith's new book, "Pantomimes and Pageants for Pulpit Use," with *The Expositor*.

Name _____ Address _____

Denomination _____

Cuts for Your Church Printing

THE OPEN DOOR



No. 634—\$1.00

DAILY

"Thy Word
Have I Hid
In Mine
Heart Ps.
119 : 11.

No. 305—50 cents

BREAD

"I Am
The Bread
of Life"
—Jesus
John 6:35

No. 305—50 cents

EACH ONE + WIN ONE

No. 635—50 cents

Write for Cut Catalogue

The F. M. BARTON COMPANY, PUBLISHERS, Inc.
815 Caxton Building, Cleveland, Ohio

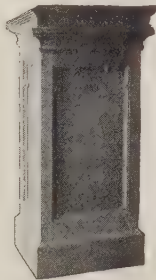
Church furniture

GLOBE Craftsmen make a *complete line*—pews, pulpits, altars, lecterns, chairs, tables, baptismal fonts, hymn boards and many other items—in beautiful standard designs or to your order in any wood or finish desired—and at civilized prices! *What do you need?*

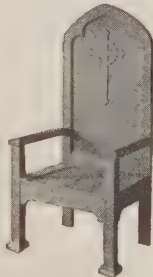
GLOBE FURNITURE & MFG. COMPANY
11 Park Place Northville, Michigan



Baptismal Font No. 16300—one of many designs.



Lectern No. 16719—others shown in our catalog.



Platform Chair No. 355. It's hard to beat this one.



Pew End No. 16150—one of many—send us your floor plans.

Collection Plates

Walnut or oak, 11 inch diameter. No.

194 Plain Rim \$3.10 each. No. 195

Carved Rim \$4.65 each. Order

from this advertisement



age lack vision? Is the age irreverent? What about worldliness? The cry for justice, The craving for a religion of joy, The passion to conquer fear, A saner conception of the after-life, Salvation—a larger word today, Has worship declined? and The challenge of the everlasting.

An Emerging Christian Faith, Justin Wroe Nixon, Harper & Brothers. 327 pp. \$2.50.

"What we need above everything else is intellectual honesty!" was the remark of a teacher discussing some of the modern movements. Whatever else it is, here is an honest book. Recently addressing a group of religious educators, a Jewish rabbi declared that the liberal theologians were afraid to put forward anything in a positive way, lest they lose that as they have lost so much at the hands of modern science. There are no signs of fear in this book, although it is the work of a liberally-minded theologian.

Justin Wroe Nixon is the minister of the Brick Presbyterian Church in Rochester, N. Y. For some years he taught in the Rochester Theological Seminary, in succession to the late Walter Rauschenbusch. He is a specialist in the Sociology of Religion, and has written a great deal on the subject.

He finds the modern outlook "a this-world affair." Having no other world to deal with, have religion and the Church then lost their function? "No!" he answers. He reminds us, and it is good to be so reminded, that there are in Christianity, if not permanent elements, at least "persistent intuitions"—something is "given" us; God is knowable; and life is a moral struggle in which man's victory is of cosmic significance.

Many writers are pointing out what most readers have discovered for themselves, that the ultra-modernist presentation of religion is vague and unreal. As mentioned above, they seem afraid to be positive about anything lest they be robbed immediately of it. There is not in this book the positive assertion one looks for in a sermon, but there is calm reasoned statement of belief, there is probing and finding and at last conviction. Belief in God is necessary to human achievement, and an essential belief cannot be illusory. We hold to God to enable us to hold to a world at bottom reasonable and just. And we hold to a personal God.

Again in the discussion of "The Christ of Yesterday and Tomorrow" some of us would be more emphatic than the author in some assertions. We might not be as clear and sure. Jesus of Nazareth is "the one supremely victorious and solvent personality in a world that is perpetually hovering on the brink of moral defeat and spiritual insolvency. . . . The second great fact about Jesus Christ is that through him men have come into a fresh and vital experience of God, into a sureness of the reality and presence of God, into a conviction of the quality of God's nature which has released energy and given direction for human living. Jesus Christ has embodied a supreme quality of human nature. He has also been a sacrament of God."

From these and other positions he goes to discuss "Can Christianity Endure Our Machine Culture?" There is not that undercurrent of pessimism some of us found in a book of two or three years ago dealing with this same question. Dr. Nixon believes in the continuance of Christianity, and of Protestant Christianity. This is a book to read and then re-read. It may well be we will not agree with its findings, but one will be compelled to think, if honest in his disagreement and books do no greater thing for us than just that!

Interviewing God, A Study in Spiritual Questioning, by John Franklin Troupe, D.D., Pastor, Giddings Presbyterian Church, St. Louis, Mo. 192 pp. Revell. \$1.50. This book, the author tells us, has grown out of Vesper-Service addresses given at the Presbyterian Young People's Summer Conference at Arcadia, Mo.,

New HARPER Books

THE CHURCH
IN POLITICS

By Stanley High

A significant book on a timely subject. Should the Church have a share in shaping public opinion on prohibition, law enforcement and other moral issues? This book cannot be ignored. \$2.00

OBJECTIVES IN
RELIGIOUS
EDUCATION

By Paul H. Vieth

What the modern Sunday School aims to do, simply and effectively told. "A timely and needed book."—Dean Luther A. Weigle. \$2.50

AN EMERGING
CHRISTIAN FAITH

By Justin Wroe Nixon

Can a positive faith survive in our mechanized civilization? That is the question this book seeks to answer. "A most excellent piece of work, wise in what it says and tactful in the way it says it."—Dr. William Adams Brown. \$2.50

GEORGE FOX:
SEEKER and FRIEND

By Rufus M. Jones

A portrait of the founder of the Quakers as a champion of much that is vital in our present day life when such championship was novel, dangerous and costly. \$2.00

THE ETHICS
OF PAUL

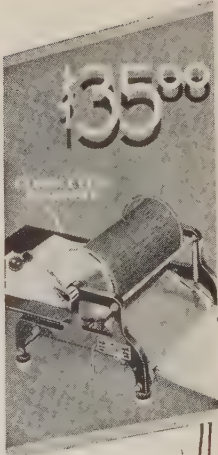
By Morton Scott Enslin

This book attempts to lay its emphasis where Paul laid his, not on theology, but on morals. \$4.00

HARPER AND BROTHERS
49 East 33rd Street NEW YORK

Copies
Anything
Typed
Written
or Drawn

"I cannot
praise Your
Machine
too much!"



Send for 10-Day
Trial Offer

That's what Rev. William Deightor, Pastor First M. E. Church, Attica, N. Y., says. Read his letter:—

"The Lettergraph is giving wonderful results. I have printed postal cards, letters and my weekly bulletins and have clear copies. I cannot praise your machine too much. It does as good work as any of the higher-priced machines."

Ministers everywhere are enthusiastic about the work of the

HEYER-ROTARY
Lettergraph

Copies anything typed, written or drawn, from post card size to a 9x15 sheet (maximum printing surface 7½x11 inches). The only rotary duplicator on which it is easy and practical to print in two or more colors. Anyone can produce clear, legible, attractive work. Operating cost about 25c per 1000 copies. Fully equipped, the price of the Lettergraph is only \$35.00. Mail the coupon for our 10-day Trial Offer.

Supplies For All Duplicators

The HEYER DUPLICATOR CO., Inc.

Established 1903

943 W. Jackson Blvd. Chicago, Ill.

THE HEYER DUPLICATOR CO., INC.,
943 W. Jackson Blvd., Chicago, Ill.

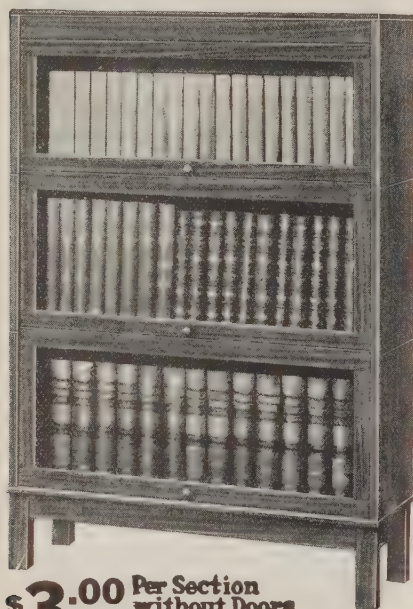
Send details of your 10-day Trial Offer.

Name _____

Address _____

Town _____ State _____

The IDEAL Bookcase for the PASTOR'S Office



\$3.00 Per Section
without Doors

With Disappearing
Glass Doors — **\$3.75** Per Section

On Approval—Direct to User

Lundstrom
IT GROWS WITH YOUR LIBRARY

SECTIONAL BOOKCASE

Endorsed by Over 200,000 Users

Used in the finest homes and offices throughout the country. Exceptionally well adapted for the church and the pastor's office and home. Furnished in different designs, materials and finishes. Sold direct from factory only, which insures you a permanent source of supply for additional sections in the future, and also saves you the middle-man's profit. Price of three sections with non-binding, disappearing, felt-cushioned glass doors as illustrated above, in plain golden oak, \$14.75; in imitation mahogany or walnut, \$17.00. Other styles, grades and finishes at correspondingly low prices. Shipped on approval direct from factory at a big saving to you. Write for catalogue No. 14.

The C. J. Lundstrom Mfg. Co.
Little Falls, N. Y.

Manufacturers of Sectional Bookcases since 1899

New York Show Room, 130 W. 42nd Street

August 5-12, 1929. These chapters are designed "to formulate the religious concepts that are fundamental to the Christian life, so that they can be put into practice in daily life." They describe certain critical teachings of our day which menace Christian thought and practice, and maintain that the Christian religion has nothing to fear from historic or scientific criticism. They show that the Word of God and the Divine Personality of Jesus remain unshaken. From thence they lead the reader on to consider personal responsibility, the privilege of Christian comradeship, vicarious friendship, and finally into the secret of the wonderful experience of fellowship with God through prayer, and of working together with Him. The volume includes many fine illustrations of experience in the prayer life. An unusually good book on the devotional life.

The Chorus of Life, by Murdoch Mackinnon, D.D., Minister of Runnymede United Church, Toronto. 267 pp. \$2.00. Cokesbury. A book of unique insight, beauty, and power. It consists of sermons and articles on various aspects of life and duty, the whole conceived as making up "the chorus of life," with its harmonies, antiphonals, and songs in the major key. It reveals the author as a keen observe of individual, social, political, national, and international life, and as a man who traces the hand of God in it all. These pages will help every reader to create in his own life and that of others, the harmonies of faith, hope, courage, service, and love. This volume, with its brave, virile, and keenly intelligent and most Christian view of life, will deeply impress its readers, both by its strength and its beauty.

Great Men, by Alfred J. Penney, Minister of the First Presbyterian Church, Oyster Bay, N. Y. 154 pp. S. S. Scranton Company. Thirteen addresses, four of them biographical, the first one dealing with great men in general. All of them are inspirational. The four great men portrayed are Washington, Lincoln, Roosevelt, and Paul. The other addresses are on success, education, books, the preacher, prayer, etc. Preachers will find this book helpful and suggestive for prepping commencement and other addresses to young people.

The Pew Preaches, edited by William L. Stidger, D.D. 251 pp. Cokesbury. \$2.50. A heartening and illuminating book for ministers and for the church, generally. Its pages give evidence that outstanding men in the nation, of whom these noted contributors are, we believe, representative, are backing strongly the program of Christianity. Each "sermon" deserves long and serious pondering by ministers who wish to understand better their own age and what kind of religious message appeals best to it. The writers and topics are: **As a Business Man Sees It**, by Roger W. Babson; **The Kind of Christ We Will Share With the World**, R. A. Doan; **Henry Ford Talks Religion** (interviewed by Dr. Stidger); **God Is in His Heaven — and in Business**, by Robert A. Long; **Citizens of the City of God**, Edwin Markham; **What Christ Means to Me**, Thomas L. Masson; **Putting Christian Principles to Work in Business**, J. C. Penney; **The Soul of a City**, James Schermerhorn; **The Layman in a Changing World**, William E. Sweet; **Can the Pew Help the Pulpit?** Edgar T. Welch; **God Only Knows**, William Allen White; **Life's Voyage**, Curtis D. Wilbur; **"Jesus Was Right,"** Charles W. Wood; **What Is Right in Business?** Owen D. Young.

Creative Preaching, edited by G. Bromley Oxnam, President of DePauw University. 347 pp. Abingdon. \$2.50. Lectures on preaching, delivered before the Boston University School of Theology, October, 1929, by Bishop W. F. McDowell, and Drs. James Moffatt, Ralph W. Sockman, Gaius Glenn Atkins, Joseph M. M. Gray, J. Edgar Park, Douglas Horton, Daniel L. Marsh, Daniel A. Poling, Charles R. Brown, John W. Langdale, Garfield Morgan, Oscar T. Olson,



BUY NOW--PAY NEXT FALL

Summer Special on Church Bulletins

Here is a brief opportunity to secure the World Famous *Aristocrat* Church Bulletin without paying *one cent down*. Your bulletin will be shipped promptly on receipt of order, complete with Standards and finished in the color specified by you. On *September 1*, send us the initial payment of \$19.00 and pay the balance in five monthly payments of \$10.00 each. *Total Cost \$69.00*.

Through increased attendance and additional collections, your *Aristocrat* will more than *pay for itself*, during the normally dull months of July and August; before the initial payment falls due.

We have an ample stock in all finishes. Shipment *five days from receipt of order*. Other models from \$39.00 to \$189.00, on similar terms.

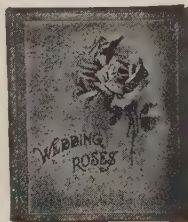
Ask for folder showing "*Standard*" Church Bulletins in *natural colors*.

STANDARD SPECIALTY CO.

Dept. E-7

DECATUR, ILL.

Wedding Roses



Size 7 x 8 3/4 Inches

An exquisite memento and record of the bridal ceremony containing many features that will make this little book one of sacred memories in all the after years. The book can be used extensively for gift purposes by officiating clergymen. Beautifully decorated with lithographic illustrations in colors on each page, handsomely bound in white cloth.

CONTENTS: Scriptural quotations relating to marriage, appropriate poetical selections from famous authors, handsome marriage certificate spaces for the photographs of the bride and groom, a page to which a copy of the wedding invitation can be attached, a page for preserving newspaper notices and ample space for recording the names of the Bridal Party, the Wedding Gifts, the Wedding Guests, and incidents of the Wedding Journey.

Price..... \$1.00
or three copies \$2.50 postpaid.

F. M. BARTON, Publisher
CLEVELAND, OHIO

Bulletin Board Messages in book form

A paper cover booklet of 32 pages with slogans or messages arranged under selected headings, with index of headings in the front of the book.

Make use of your opportunity to preach a sermon to passersby through the consistent use of your Bulletin Board.

Send 50 cents in postage to

F. M. BARTON COMPANY
815 CAXTON BUILDING
CLEVELAND, OHIO



0023-A Illuminated Cross

Now, as church activities begin to decrease, renovations and improvements should be planned for during the summer months.

More than half the effectiveness of a religious ceremony is contributed by the surrounding atmosphere.

What is more conspicuous and noticeable than artificial lighting?

We will gladly submit, without obligation, suggestions for new lighting installations or for improving old ones. Now is the time!

Write or visit our factory showrooms.

VOIGT COMPANY

Designers and Manufacturers

Decorative Lighting Fixtures for Churches

1743-49 N. 12th St. Philadelphia, Pa.

William P. Merrill, William L. Stidger, Lucius H. Bugbee, Edgar DeW. Jones, and G. Bromley Oxnam. A galaxy of brilliant, successful preachers! Dr. Oxnam defines creative preaching thus: "it creates new life; that is, life like the life that was in Jesus Christ." He asks, "Is it too much to hope that an interplay of thought between the mind of God and the mind of the preacher may result when the preacher finds himself in the presence of God? Is it too much to expect that through such communion the mind of the preacher may receive such stimulation that he in turn becomes better equipped for creative preaching?" Such communion implies, of course, meditation on the Word of God, committal of life to God, and believing prayer. All this involves a viewpoint on preaching which, if adopted by ministers, would lift their preaching to a height which might justly be described as "creative." The Boston theologues who listened to such distinguished preachers as are named above enjoyed a rare privilege. They had the opportunity of studying at close range, Masters of the homiletic art, as to their personalities, methods, and messages. Their future ministry will no doubt be shaped and inspired by such a privilege. In their printed form, these lectures carry over such a spiritual atmosphere, such magnetism of personality, such an exhibit of the qualities which produce creative preaching, and such spiritual power that every minister who reads them ought to become, himself, a more creative preacher.

Objectives in Religious Education, by Paul H. Vieth, Ph.D., Director of Research and Service, The International Council of Religious Education. 345 pp. Harpers. \$2.50. Religious education is centering at the present time more and more in seeking to develop within the growing pupil free, dependable, creative, Christian personality, and less upon the mere transmission to him of existing knowledge. More and more, too, teachers of religion are raising questions about objectives in religious education. Dr. Vieth presents in part one of this volume a theory of objectives; in part two he states the results of recent extensive enquiry in this field. He discusses God-relationship as an objective, Jesus Christ as an objective, Christian character as an objective, the good society as an objective, Christian life philosophy as an objective, the church as an objective, and race heritage as an objective. Out of competent and prolonged study of these objectives, he offers his estimate of of their intrinsic and comparative values. In part three he defines specific objectives on the basis of which educational procedure may be initiated and results tested. "They represent," he tells us, "the meaning for Christian living of individual situations, when seen in the light of the more comprehensive or general objectives." There must be, he affirms, a study of actual life experience if religious education is to have value for Christian living. This involves expert examination of life situations, which will in turn involve much study and research. This significant volume ought to help teachers of religion to set before themselves well-defined objectives for their work, and for the development of a new approach and technique for developing creative, Christian personality.

The Life of Service, by Rev. Canon F. J. Horsefield, D.D. 99 pp. Marshall, Morgan & Scott, London. Two shillings and sixpence. A stirring little volume, in which the author pleads that the followers of our Lord should be also his servants, doing all in their power to bring about the spiritual revival for which they pray. The Canon writes to awaken the Christians to more earnest effort. He discusses their character and reward, their motives and incentives, and reminds them of the Divine cooperation.

The Church of the Living God, A Study in Church History, by William R. Polhamus, S.T.D.,

THE name *Pilcher* on an organ has been accepted for over a century as a guaranty of intrinsic worth and permanent satisfaction. . . Inquiries invited. . . Henry Pilcher's Sons, Incorporated, Louisville, Kentucky. . . Steinway Hall, New York City.

PILCHER
...Organs

THE VOICE OF INSPIRATION

STANDARD Graded Courses

actually teach
MORE BIBLE
and teach it Better

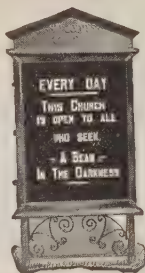
FREE Prospectus
On Request.

Also International Uni-
form Lessons. Write for
Complete Catalog.

THE STANDARD PUBLISHING CO.
Department Z-7
8th and Cutter Sts., Cincinnati, O.

UNITYPE

UNITYPE



BRONZED COPPER CHURCH BULLETIN BOARDS

*Either black or white background
inner frames*

"Unitype" bulletins offered in 34 models designed in beautiful bronzed copper and also solid oak. All types with exclusive features that rank each one as the most impressive and durable in its class.

W. L. CLARK CO., INC.
52 LAFAYETTE ST.
NEW YORK CITY

When requesting catalogue
"E7" please mention
church name and Expositor.

Raise Money Wisely for Church Building, Debt, Improvements

1930 is the 19th centennial of Pentecost. It offers a notable opportunity to cultivate among your people a Pentecostal devotion to climax in an amazing outpouring of sacrificial gifts.

\$6,000,000 in 7 Months

In seven months, ending May 4, 1930, 110 churches completed successful "Church Loyalty-Stewardship Financial Campaigns" with our help.

Our record: \$30,000,000 for CHURCHES
in five years—over \$6,000,000 raised
in the last seven months.

Let us explain our improved "Churchly Finance Campaign Service," including our "Church Loyalty Crusade" program of constructive spiritual activities and stewardship education, which successfully prepares for each financial campaign.

Tell Us Your Needs and Problems

Ask for "Successful Campaigns," "Raise Money Wisely," "Churchly Campaigns," "The Building Fund Campaign—a Load or a Lift," and other free literature.

Church Building Fund Campaigns Bureau

Albert F. McGarrah, D.D., Director

931 Witherspoon Bldg., Philadelphia, Pa.

CHURCH FURNITURE

A few pieces of our fine Pulpit Furniture will add beauty and distinction to your church interior. You will find it easy and a pleasure to select from the many beautiful designs shown in our catalog. Nowhere will you find better, more skillfully constructed, more richly finished furniture which stands out above the ordinary as something to be admired. Our prices are surprisingly low and we ship on approval.



CHOIR and PULPIT GOWNS



Draperies, Hangings, Bookmarks
Embroidery Work, etc. Fine materials and high-class work at surprisingly low prices. Tell us what is needed so we can send the right catalog and samples FREE.

Individual Communion Service

If your church is not supplied with an "Individual Sanitary Communion Service" write for catalog and free trial offer. It's the best method and assures the most impressive ceremony.



By all means get our prices before you buy. Tell us as definitely as possible about your requirements so we can send the right catalog and give full information on the goods in which you are interested.

DeMoulin Bros. & Co.

1116 South Fourth Street

Greenville, Ill.

Pastors and Building Committees with a Church Lighting Problem are invited to send for a new **Beardslee** folder, just published—containing practical, helpful suggestions on such a highly technical and complex subject as appropriate Church Lighting.

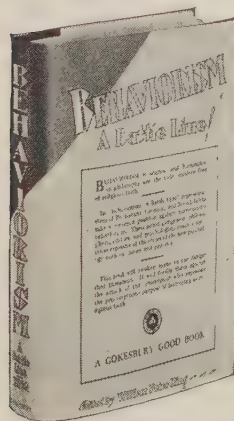
CHURCH LIGHTING

BEARDSLEE CHANDELIER MFG. CO.
216 South Jefferson Street Chicago

A plan or photo of interior, enclosed with your enquiry, will insure a still more intelligent handling—suggestions worthy of the building—a nice adaptation to the architecture—befitting, artistic, efficient.

◆ BEHAVIORISM A BATTLE LINE ◆

The contributors to this book make no pretense as to their mission—they make a merciless exposure of the proponents of materialistic behaviorism and their mission, which in a nutshell, seems to be a desire, much like the Soviets, to destroy all religion.



The contributors to this highly enlightening volume:

HARRIS F. RALL
BISHOP McCONNELL
J. W. LANGDALE
RUFUS M. JONES
E. S. BRIGHTMAN
WM. McDUGALL
CHAS. A. ELLWOOD
W. E. GARRISON
LYNN HAROLD
HOUGH
JOSIAH MORSE
HERBERT SANBORN
C. C. JOSEY
J. H. COFFIN
ROSS L. FINNEY
JAS. S. SENEKER
RABBI MARK
FATHER CENTNER
(W. P. KING, Editor)

Price, \$2.25

COKESBURY PRESS
NASHVILLE At Your Bookstore!

Address the Publishers for Summer Catalogue announcing many new books.

Pastor, First M.E. Church, Knoxville, Tenn. 159 pp. Revell. \$1.50. These lectures were prepared primarily for undergraduate ministers taking the Ohio M.E. Conference Course of Study. For getting quickly a general view of the leading movements of church history from the age of the Apostles to the rise of Methodism, this is an admirable sketch. The style is clear and graphic. While the treatment is brief, it is fair, accurate, and well balanced. The chapter headings are: The Age of the Apostles; The Church of the Fathers; The Monastic Movement; The Backgrounds of the Middle Ages; The Church of the Crusaders; The Dawn of the Protestant Reformation; The Rise and Growth of Puritanism; and the People Called Methodists.

The Meaning of Mysticism, by Prof. Woodbridge Riley, Ph.D., Vassar College. 102 pp. Richard R. Smith, Inc. \$1.25. An excellent introduction to the study of Mysticism. In the opening chapter, Prof. Riley defines clearly the nature and meaning of mysticism: it is "to grasp the divine essence or ultimate reality of things; to enjoy the blessedness of actual communication with the Highest; to understand the supreme, all pervading, indwelling power in whom or in which all things are; to achieve the practical possibility of connecting this force with this Being of Beings; to gain intercourse not by external media, for example, historic revelations and oracles or ceremonies, but by ecstatic transfusion or identification, whereby God or the Absolute or Principle or Essence ceases to be an object and becomes an experience." In his first chapter the author satirizes current pseudo-mysticism. Using the biographical method, he then proceeds to describe the Pagan preparation, Romanic mysticism, Germanic mysticism, and Anglo-American mysticism. The leaders of the American mystics, he says, were Woolman, Emerson, and Whitman. Of all the books we have seen on the topic, this is the clearest and ablest treatment, within brief compass, of the meaning and message of mysticism.

The Ethics of Paul, by Morton Scott Enslin, Th.D., Prof. of N.T. Literature and Exegesis, The Crozer Theological Seminary. 354 pp. Harpers. \$4.00. It is surprising that while there are innumerable books on the Theology of Paul, there are only two or three in English, of which this volume is outstanding, on the Ethics of Paul, "Ethics is the soul of the Jewish religion,"—and Paul's background, as all know, was Jewish. This book is a piece of thorough scholarship: every Scripture and other quotation is definitely located; it includes many historical and exegetical notes; and it is well documented. The whole subject is treated from the point of view of its value for Christian living. A careful study of this volume by ministers would make their preaching more direct and practical, as well as more interesting, when dealing with the teaching of Paul. In part one, Dr. Enslin describes the forces that contributed to the moral teaching of Paul—Jewish, Stoic, and Oriental Mystery Cults; in part two, he treats of the central place of morality in the thought and life of Paul; in part three of standards and principles. Under the last heading, he considers: separateness from all things that would defile (in this section he expounds Paul's teaching on sexual morality); steadfastness in the conduct of life; service through love; and the joy of living.

Behaviorism, A Battle Line, (Edited by William P. King, D.D., editor of the Quarterly Review, M.E. Church, South. 376 pp. Cokesbury. \$2.25. The editor states the issue between Behaviorism and religion, by quoting the following from an advocate of Behaviorism: "Religion hitherto has been wounded by science on the surface of the skin only. It has been reserved for psychology to enter the arena and to deliver the death blow. When the combat is ended we

Instant Reference Desk-File

COMBINING a modern, flat-top, oak desk, with a novel and convenient reference filing system.

Of inestimable value to clergymen, research workers and public speakers.

An overworked minister spent fifteen years perfecting this time-saving convenience, which is now offered to relieve the discomfort of hundreds of others.

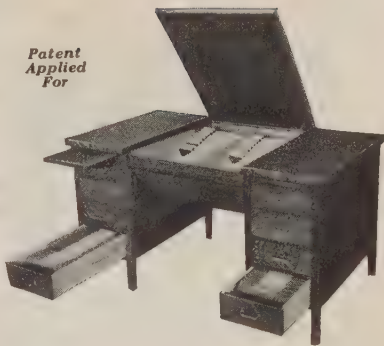
Write for Descriptive Circular

THE DESK-FILE COMPANY

506 So. Fourth Street

Stillwater, Minn.

Patent
Applied For



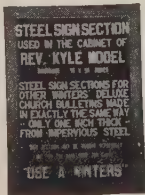
YOUR CHURCH

will be benefited by the aggressive influence of a Winters' DeLuxe Church Bulletin—so in keeping with the dignity and sanctity of its work.

DeLuxe Bulletins are available in a wide variety of cabinets, to harmonize with your type of church architecture. In many styles and sizes, too, for indoor and outdoor use, with and without electric illumination.

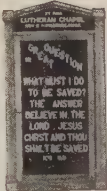
Furnished with varied letter assortments, ranging from one to three inches in height.

Let us tell you about them, and what they have done for others.



One church bought sign panel and steel letters, built its own cabinet (from our free blue prints) and secured Bulletin Advertising for only \$25.

Let us tell you about it.



Mr. H. E. Winters

—whose co-operation with Rev. Kyle resulted in the origin and development of outdoor electric church bulletins.

—whose ingenuity in manufacture brought the one-piece steel sign panel, which is patented and obtainable only with Winters' Bulletins.

—whose business management and organization brought manufacturing and distribution economies—making Winters' Bulletins lower in price than all others, notwithstanding their many DeLuxe superior features.



H. E. WINTERS SPECIALTY CO.,

Established 1900

207 Pershing Ave., Davenport, Iowa.

- ☐ Please send me your free illustrated catalogue and full information about Winters' DeLuxe Church Bulletins.
- ☐ Send me details about steel sign section and the lithographed letters offered separately.

Name

Address

City

State



Visualize Religious Facts with Picturol

Every churchman should use this simple projector to help teach religion. It visualizes in story form any Biblical fact—it emphasizes and dramatizes the things you want your congregation to understand and remember.

Portable, simple to operate and low in cost, Picturol makes every religious message more fascinating. A wide variety of religious subjects in still-film form available for your selection.

Write for detailed information and list of subjects.



Manufacturers, Producers and Distributors
of Visual Aids

Dept. 197, 327 S. LaSalle St., Chicago, Ill.

shall hear no more of God or the soul or religion; all the apparatus of religion will be scrapped, and mankind, free from the incubus of false beliefs, will march to the conquest of the universe." Dr. Watson, the "father" of Behaviorism maintains that all behavior is mechanically determined by reflex processes. Dr. King, the editor of this book, maintains that as a method Behaviorism is legitimate; but as a materialistic interpretation of life, it is false. However, he holds that it is compatible with a spiritual interpretation of life. It is not surprising that a mechanistic age should have produced Behaviorism; but, as this book amply proves, it is discredited by psychology proper, human values, and metaphysics. In part one of this volume, the general principles of Behaviorism are examined by such authorities as Prof. William McDougall of Duke University, Dr. Centner of the Pontifical College Josephinum, Columbus, Ohio, and Prof. H. C. Sanborn, of Vanderbilt University. In part two, Behaviorism and Value is put under searching criticism by such men as Prof. W. E. Garrison, University of Chicago, Prof. Charles A. Ellwood, Duke University, Dean Coffin, Whittier College, Rabbi Mark, Nashville, and Prof. Harris Franklin Rall, Garrett Biblical Institute. In part three, Behaviorism and Metaphysics is discussed by Prof. Brightman, Boston University, Prof. Rufus M. Jones, Haverford College, and Bishop Francis J. McConnell. These men, and the rest of the contributors to this important symposium, are in the front rank of American Christian thinkers. The threat to the church and religion by Behaviorism is serious and ought to be met; it cannot be done successfully by the uninformed, however sincere and earnest they may be. But Behaviorism can be met intelligently and successfully by those who read and master this book. It is well-nigh indispensable for the minister who has to preach to the well-informed.

The Passion Play of Oberammergau, by Janet H. Swift, M.A. 161 pp. Illus. Revell. \$1.75. The author has visited Oberammergau and witnessed the Passion Play. She has lectured successfully on the Passion Play for years. She is going again this year to see this world-famous play. Here she tells for the intending visitor and all others interested the fascinating story of the origin of this great spectacle. She describes graphically Oberammergau and its people, and pictures the play and the players in a most realistic way. Reading this account by Mrs. Swift will hold the readers' attention and leave an unforgettable impression. In a closing chapter, Mrs. Swift gives specific directions on routes to Oberammergau.


Reviews

WHY CHAPLAINS AT ALL?

Did Dr. Peter Ainslie deserve to be given a "punch in the nose" by a brother minister for saying, in a Holy Week sermon that "there is no more place for a chaplain in an army than at a speak-easy"?

We don't think so; though we believe he might have stated an obvious fact somewhat differently; say like this: There is as much place in an army for a chaplain as in a speakeasy, if, in each place, he is willing to obey the orders of his Master.

As one who in an older war vainly sought to be a chaplain, the writer must first confess to a change of conscience. Even if this country had not officially and most solemnly renounced war, thus taking a fairly advanced pacifist position, the idea of a Christian chaplain in an army, with uniform,



Do You Need Carpets

For Your Church

Colonial ^{Three Shot} Velvets

Have Been Used for This Purpose
for Over 25 Years

They Are Moderate in Price

For Samples and Other Information
Write

PHILADELPHIA CARPET COMPANY

"Makers of Quality Carpets Since 1846"

Allegheny Avenue and C Street
Philadelphia, Penna.

WELCOME TO THIS INN OF HOSPITALITY



Fifth Avenue and 28th Street

NEW YORK

ALBURN M. GUTTERSON, Manager

1000 Rooms, all with Bath

Single, \$3 to \$4

Double, \$4 to \$6

*The Home of Many Clergymen
when in New York*

PRINCE · GEORGE · HOTEL

CENTRAL UNIVERSITY INCORPORATED

September 23, 1895

Offers unique facilities to advanced students for the prosecution of studies in Mathematics, Literature, History, Philosophy, Sociology, Theology, Religious Education, and similar subjects. Ministers—or others who may be interested are invited to write for Announcement of courses for Home Study, leading to degrees. The constant aim of the institution is the development of the intellectual and moral forces inherent in every individual to the end

that such patron may go forth more fully equipped for his or her life work. With this object in view special courses are carefully planned for the purpose of supplying the particular instruction that will prove of greatest advantage to the student in his profession. Our students are found in every state and many foreign countries. Distance no obstacle; earnest application is all that is necessary to insure success. Strongly endorsed by leading clergymen and thinkers. Address.

CENTRAL UNIVERSITY

Dept. E.

Irvington, Indianapolis, Indiana, U. S. A.

HAMMERMILL 20-LB. BOND LETTERHEADS AND ENVELOPES

Printed to Order and Postpaid

Price per

Hammermill Bond Letterheads, White or Colors, Any Size

Envelopes to match, 3½x6½

Letterheads and Envelopes

100

250

500

1M

\$1.00

\$1.75

\$2.50

\$4.00

1.00

1.75

2.50

4.00

1.50

2.50

4.00

7.00

All Stationery Neatly Boxed

::

Satisfaction Guaranteed

::

Send for Samples

THE J. R. S. CO., Dept. E

800 Stewart Avenue, COLUMBUS, OHIO

EXPOSITOR BINDERS

and

Bound Volumes

Permanent stiff-backed binders made especially for Expositors. Keep your Expositors together and in useable shape.

\$1.25 each, 3 for \$3.00

Expositor—Volume 30, now permanently bound and ready for use. \$3.50

F. M. BARTON CO.

815 Caxton Building

Cleveland, Ohio

THE EXPOSITOR'S MINISTERS ANNUAL

\$2.50

Going by Thousands

The book you are looking for—
by the EXPOSITOR

Wilson

ROLLING PARTITIONS



**Have a Separate Room
for Each Class**

DIVIDE the large room into small ones at will. Heat and light only those rooms needed. Partitions roll out of way, overhead or sideways, when not in use. Suggestions shown in our booklet. Just ask for Catalog No. 15.

THE J. G. WILSON CORPORATION
11 East 38th St., New York City
Offices in all Principal Cities
Established 1876

Pearls for Preachers

A book of 600 new sermon illustrations for every occasion in the church year

By Rev. William J. Hart, D.D.

The selection of choice Sermon Illustrations found in this volume evidences Dr. Hart's rare sense of discrimination in retaining stories of every-day life and incidents that will aid pastors in "wedging into the consciousness" of their hearers the Message of the Sermon.

Each Illustration is accompanied with Scripture Text, and a complete Scripture index is included. The Illustrations are arranged in chapters, in agreement with special days and seasons in the church year, beginning with New Years, Watch Night, Lincoln's Birthday, Washington's Birthday, etc., through to the end of the year. These are new illustrations which have not appeared in the *Expositor* Illustration Department, which is conducted monthly by Dr. Hart.

Pearls for Preachers are known to thousands of forceful preachers through the *Expositor* each month, who will be delighted with this completely indexed volume of pointed Illustrations for daily use in sermon preparation. You will want this volume.

(You Can order this volume through your Religious Book Store, or your Denominational Publishing House)

Pearls for Preachers, 600 Sermon Illustrations, Hart, \$2.00

F. M. BARTON COMPANY, Publishers
815 Caxton Building, Cleveland, Ohio

Inclosed you will find \$_____ for my copy of Rev. William J. Hart's new book, "Pearls for Preachers."

Name.....

Address.....

Date.....

Denomination.....

rank, pay, and subordination to secular authority, now seems more than a trifle grotesque.

When we think soberly of what war is — and there is no longer any excuse for people not knowing exactly and in detail what it is — the notion that soldiers on active service at the front can be helped in their spiritual lives by a man of God is not merely an error. It is dangerously close to blasphemy.

Either we take Jesus seriously, or we don't. Either we believe in human brotherhood, or we don't. Either we think any kind of killing, at the command of leaders now proved to be pathetically fallible, capable of brutality as well as of folly, a crime against God and man, or we don't.

Nobody is forced to be opposed to war and all its works. Nobody is forced to be a Christian minister. But once a man becomes a Christian minister he is forced to consider what he will do if he must take sides in the sort of human quarrel we call war.

If he decides that he cannot choose Christ and war, that is his privilege, as are also the consequences of saying so. And so long as one man is free to say that war and Christianity are comfortable bedfellows, another man is free to say that they aren't.

Certainly he shouldn't be punched in the nose for saying so, either by a minister or anybody else, though in war time it is quite likely he will be.

And when he gets that punch in the nose, his brother of the cloth will certainly have proved something. But he won't have proved that Christ and war are on good terms.

Speaking practically, isn't it about time that all religious work for soldiers and sailors should begin to be done by ministers who are not part of the war machine? As it is, the paradox of a follower of Jesus accepting pay for a service which in the long run means the encouragement of wholesale killing, is a terrific strain on the moral sense of many chaplains.

That strain can be eased, without abandoning any Christian service in behalf of men under arms. But not so long as the chaplain in the army is maintained by the institution itself.

The fact will become clear if we go back to Dr. Ainslie's offending comparison. Nobody would object to a chaplain's working in a speakeasy, unless he were hired, paid and fired by the speakeasy's management.— *Dan Brummitt.*

PROTESTANTS, CATHOLICS AND JEWS MEET IN ST. LOUIS

Future conferences between representatives of the Protestant, Catholic and Jewish faiths here will result from the St. Louis Seminar, which adjourned May 15th after voting to continue its governing committee. The future meetings may be formal and largely attended, like the two-day gatherings just ended, or may be informal, called to deal with some special situation where difficulty has arisen in the relations of the three religious groups.— *The Living Church.*

The Ideal Folding Chair



CLARIN CHAIRS are made of steel (excepting seat and rubber floor contacts) and will not mar the finest floor nor damage the most delicate floor covering.

Quiet in operation and in use is an element of value in any folding chair!

Let us send a sample for comparison—"see the difference and feel the reason."



CLARIN MANUFACTURING CO.

4640 W. Harrison Street

Chicago, Illinois

Post Vacation and General Invitation ... A Double Post Card in Colors



Come Join Our Songs



With the angel choir above
Let us praise the God of love.
Let our organs praise arise -
From the temple to the sky
As our happy hymns burst
Glorious and joyful praise to
praise.

"Come Join In Our Song"

This is an excellent appeal of novel design, intended for securing a creditable attendance on the first Sunday back after the summer's reduced interest. Also it may be used on any other Sunday for securing the attendance of members who have been missed from the congregation. Any church may profit by its use.

The winsome message which gives special character to this invitation is beautifully embellished with a church organ design and autumn leaves lithographed in colors. Price, \$1.50 per hundred.



POST CARD



Paul Stewart
9 Murry Street
New York
City

Invitation, folded, ready for the mail, showing attractive panel on the outside. Size, $3\frac{1}{2} \times 5\frac{1}{2}$ inches.

The illustration opposite shows the Invitation opened, presenting a beautiful picture and winsome verse. Size, $5\frac{1}{2} \times 7$ inches.

GOODENOUGH & WOGLOM CO.

296 Broadway

New York City

PULPIT BIBLES

Nothing is more appropriate as a memorial of a loved one, or appreciated so much by the church and pastor, as a beautiful OXFORD PULPIT BIBLE.

Appropriate lettering in gold at a small additional charge.

OXFORD PULPIT BIBLES

Handsomely bound, printed on paper that is strong and easy to turn, in clear, readable type. Oxford editions are preferred by all who are looking for lasting value. Remarkably moderate in price, too.

Send for our new descriptive circular

OXFORD UNIVERSITY PRESS

114 Fifth Avenue, New York

Clark's Famous Cruises

Select clientele; most and best for your money.

MEDITERRANEAN Cruise, Jan. 31 \$600-\$1500

Frank C. Clark, Times Building, N. Y.

ANY BOOKS reviewed in this paper, or in print, shipped to your study. Trade discount coupons given to pastor-buyers. Cash with order, or C. O. D. postage paid. Inquiries on books or Bibles invited. Write The Mayflower Press, Dept. E. Spring Valley, Ill. "Better Religious Books"

Reach Them Through Their Eyes!

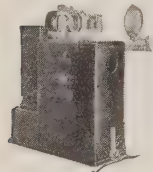
Pictorial expression is the most eloquent form of thought conveyance. Interest is quickly stimulated by visual depiction of a subject and the message easily received and indelibly impressed.

• • •

Alert clergymen have found the motion picture a readily adaptable asset in the educational and social work of their churches. Careful selection of instructive and entertaining subjects has been found to swell the congregations appreciably. Particularly significant is the large number of young folks noticeable in the increased attendance.

• • •

The Acme Portable Projector is ideal for this work. It is light in weight and by comparison stronger and safer than any other portable projector. It can be plugged into any socket and easily set up for operation. The exclusive Gold Glass Shutter, built in to show "still" pictures, permits the stopping of the film when driving home a point, without danger of fire.



Let us demonstrate to you with a typical safety film, how the Acme Portable Projector can help you in your safety work.

• • •

Write for booklet P-7

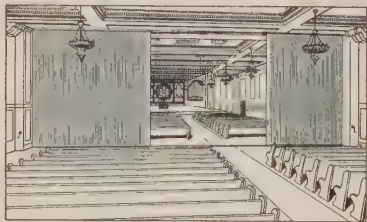
ACME DIVISION

International Projector Corporation

90 Gold Street

New York City

ROLLING PARTITIONS



ACME VERTICAL PARTITION
Type "J" Dividing Large Auditorium

Separate class-rooms and economy of floor space provided at a reasonable cost by using Acme Partitions. Send for descriptive folder.

Our engineering staff with 38 years' experience will help you solve your problem. Mail sketch giving details of floor plan with dimensions.

Exceptional factory and transportation facilities permit prompt shipment.

ACME PARTITION COMPANY

3536 Peralta Street

Oakland, California

DAUGHTER OF DR. PICKENS WINS DISTINCTION AT SMITH COLLEGE

To many readers of this department the name of Dr. William Pickens is familiar. A product of the educational work of the A.M.A., he went to Yale and made a brilliant record. After some years as a professor in Talladega he became a field secretary of the National Association for the Advancement of Colored People. In that position he is doing noteworthy work.

Word has just come that his daughter, Miss Harriet Pickens, is the first American Negro to receive the coveted award of the "S" pin at Smith College, Northampton, Mass. This honor, which was awarded to six girls this year, is the highest designation bestowed by the college for excellence in athletics, and the presentation of this pin, which takes place in the chapel, is regarded as one of the events of the year. It is gratifying to know that when Miss Pickens received the award there was prolonged applause and hearty cheering from the student audience.

We add our sympathetic cheer and congratulate both Miss Pickens and the college. When so many institutions supposedly Christian, discriminate against the Negro student, it is heartening to find one which upholds the best traditions of Christian culture.—*The Congregationalist*.

YOUNGEST "WOMAN" CARILLONEUR

Thirteen-year-old Charlotte Lemon, who rings the large chime of bells in the tall steeple of the First Methodist church at St. Petersburg, Florida, is probably the youngest "woman" carillonneur in the world, according to the *New York Times* which publishes a picture of her standing at the chime console. She is of athletic build, blond complexion, and pretty. Since taking charge of the bells last June, Charlotte has played every evening at six o'clock, twice on Wednesday mid-week nights and three times on Sundays, without having missed a day. The chime, which was made by the Menely Bell Company, of Troy, New York, is regarded as being one of the most musical sets of bells in the world.—*Christian Observer*.

DISTINGUISHED PREACHER IN JAIL

Press reports are to the effect that the Rev. "Bob" Shuler, Methodist preacher, of Los Angeles, California, has been sentenced to twenty days in the county jail for contempt of court and fined \$100 by a Superior Court judge of that city. In some radio addresses he criticized two Superior court judges concerning their actions in certain phases of a stock overissue scandal. We know nothing about the merits of the sentence, but we are just guessing that the preacher is not worrying very much over his incarceration.—*Evangelical Messenger*.

BIBLE SUNDAY BROCHURE

The American Bible Society is happy to announce and Southern Presbyterians will be pleased to learn that the Rev. James I. Vance, D.D., pastor of the First Presbyterian Church, South, of Nashville, will write the Bible Sunday brochure on

Raise Your Building Funds Now

under the supervision of an experienced, competent and successful campaign counsellor and director. Proceed intelligently and you will proceed expectantly and satisfactorily. Our record of ten years in the church field is honorable.

We like to be investigated

FRANK C. RULON

905 Evangeline Road Cleveland, Ohio

Illustrate Your Sermons

.. Take Advantage of This Special Offer ..

Stereopticon

with 500-Watt Mazda Lamp including Portable Table

A complete new outfit of prominent manufacture, all for

\$37.00

With addition of film slide attachment, complete outfit \$67.00.

WILLIAMS, BROWN & EARLE, Inc.

Known for Stereopticon and Motion Picture Equipment Since 1890

918 Chestnut Street Philadelphia, Pa.

The Two Beggars

A FREE copy of this unusual and striking sermon will be sent to any preacher on request. It is better to beg bread for a little while on earth, like Lazarus, than to beg water forever in hell. A post card with your name and address will bring it absolutely free.

M. E. and B. H. WILLARD

South Berwick, Maine

Money-Making Plans

Three Thousand Paper Napkins. Carry \$75.00 to \$100.00 worth of advertisements and cost you only \$24.00.

Sunshine Stationery sells at 50 cents. Costs you only \$3.00 per dozen packages.

You make a big profit selling our Christmas Cards. Sample box of 24 beautiful cards and folders for 60c.

Publish a Church Calendar or Church Directory and pay for it with advertisements, and make \$50.00 to \$100.00 besides.

Write for descriptive circulars or send us the name of the president of your Ladies' Aid Society.

Our 88-page catalogue of printed specialties for churches is yours for the asking.

The Woolverton Printing Co.

Cedar Falls, Iowa

M. P. Möller Pipe Organs

The highest grade organ at the right price.

Endorsed by the most eminent organists and fully guaranteed.

Every organ a special creation to suit a particular church.

For catalogs and particulars address,

M. P. MÖLLER

Factory and General Office,
HAGERSTOWN, MARYLAND

CHOIR VESTMENTS

Altar and Pulpit Covers and Hangings. Sunday School Banners and Flags, Bible Markers, Embroideries in bullion and silk.

Estimates and samples of materials furnished promptly on request

The Lilley Co., Columbus, Ohio
We make Church Furniture



ADD \$1,000 TO YOUR YEAR'S INCOME

Splendid Opportunity Open Locally for Minister

A live-wire minister who has time available can add \$1000 to his year's income by a Christian service. If you are interested in improving conditions affecting the welfare of children, if you believe that religious training in the home is the focal point in character development, if you have energy and ambition and are willing to work . . . a position with good pay is open for you. Full or part time. Write giving details—age, education, experience, church connections.

JOHN RUDIN & CO., Inc.

Room 601, Dept. 373 B, 1018 South Wabash, Chicago, Illinois

Two Valuable Books For the Price of One

"Mountain Scenes from the Bible"—\$2.00
"The Church of the Living God"—\$1.50

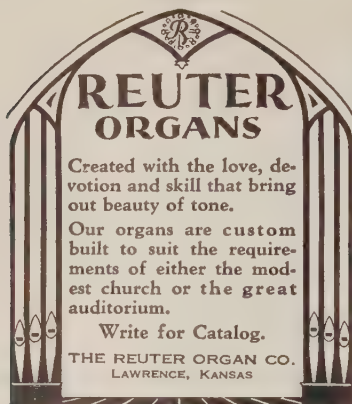
Both from the pen of **William R. Polhamus, S.T.D.**
Pastor, First M. E. Church, Knoxville, Tenn.

Combination Offer of . . . \$2.00

Limited to Clergymen and Bible Teachers

Send Orders to:

Women's Union—First M. E. Church
Knoxville, Tennessee



REUTER ORGANS

Created with the love, devotion and skill that bring out beauty of tone.

Our organs are custom built to suit the requirements of either the modest church or the great auditorium.

Write for Catalog.

THE REUTER ORGAN CO.
LAWRENCE, KANSAS

"WARNING TO THE WORLD"

The True Explanation of the Bible

The Hand of the Lord First Shown in the Weather

"The Truth About Joanna Southcott with a Challenge to the 24 Bishops of England to open the Great Box of Sealed Writings of World-Wide importance. The statements of Encyclopedia are erroneous and malignant. Free copy of the "Truth" in English or Spanish.

JOANNA SOUTHCOTT PUBLICATIONS

850-C Third Street

San Diego, California



25,000 CHURCHES USE

OSTERMOOR

CUSHIONS.

BUILT - NOT STUFFED.

Illustrated Booklet and Samples Free

Old Cushions renovated and recovered equal to new

Ostermoor & Co., Inc., 116 Elizabeth St. N.Y., Dept I

"Quiet Zone" Folding Walls

Better than Plastered Walls, yet fold into cabinets out of sight when not in use.

"QUIET ZONE" FOLDING WALL CO.

5716 Euclid Ave. Cleveland, O.



INCLUDE Dr. Phelps' new book SPEAKING IN PUBLIC

In your list for summer reading.
We recommend it highly, The Expositor.

the topic, "One Book for All People," to be sent by the American Bible Society to 75,000 Protestant pastors of the United States for their use in the observance of Universal Bible Sunday on Sunday, December 7, 1930.

Universal Bible Sunday is sponsored by the American Bible Society for the purpose of directing the attention of Church-going people to the place which the Bible occupies in the Christian faith. Each year sees a larger number of pastors using the material furnished free by the American Bible Society. Last year in addition to an attractive poster and a brochure by Dr. Lynn Harold Hough, of the American Presbyterian Church of Montreal, the Society furnished almost 750,000 leaflets containing suitable verses of Scripture arranged for responsive reading. This year similar literature, including Dr. Vance's brochure, will be supplied free of cost to all pastors.—*Presbyterian of the South.*

"Studied efforts to keep the truth from the English people are very evidently being made by the liquor interests and a section of the press patronized largely by whiskey advertisers. It appears also that the wet organizations of the United States are much more efficient with their publicity in England than are the dry groups. In the daily scanning of many British papers, the writer has not found one fair statement which would bring English readers a clear view of the progress of prohibition in America. At this writing suffice it to say that two things are conspicuously evident from a brief study of conditions in England. The human wreckage caused by the use of alcohol, observed in one hour's time in the tenement sections of London, proves the wisdom and the sanity of those who worked to make the United States dry. The writer has seen in ten minutes in London more drunken, demoralized, and destroyed human beings, victims of the liquor traffic, than he has seen in the past ten years in America. Secondly, bad as is the wet situation in London now, one comparing the present conditions with those of four or five years ago can state that the saloons are noticeably better regulated. We make this statement despite the fact that at noontime recently when returning from Wesley's Chapel, we saw four bars within three blocks of this historic old church, each crowded with drinking men and women and with little children huddling at the door. American saloon days at their worst were not as bad as the present-day grog shops of England at their best. But Great Britain is feeling her inability to keep pace with the sober American business and laboring classes. Already the people of Scotland have voted over half of their territory dry by means of local option."—*Harry E. Norlever.*

SEMINARIES CONSOLIDATE

At the annual commencement of the Presbyterian Theological Seminary, Chicago, long known as McCormick Seminary, held April 26-May 1, Lane Seminary, Cincinnati, became a part of the famous Chicago religious educational institution,

The WURLITZER Church Organ

The Rudolph Wurlitzer Company
Factories: North Tonawanda, New York

FORK UNION MILITARY ACADEMY

Fully accredited. Eminent Trustees. New fire-proof buildings. Best health record. Small classes. Supervised study. Prepares for college or business. Able faculty. R. O. T. C. Athletics. Give your boy what he cannot lose—education. Catalog, 33rd year. Write: Dr. J. J. Wicker, Pres., or Col. N. J. Perkins, H. M., Box 4, Fork Union, Va.



GOWNS

FOR THE CLERGY AND CHOIR

Altar Linens, Embroideries,
Materials
Clerical and Lay Tailoring

J. M. HALL, Inc.

174 Madison Ave., (Bet. 33d & 34th Sts.)
New York

Hundreds of New

SPECIAL SERMONS and ADDRESSES

Write for Latest Catalogue

PASTORS' IDEAL BOOK COMPANY
3618 Wabash Avenue Terre Haute, Indiana

"FOR THE LOVE OF MANKIND"

is the title of a carefully written, beautifully illustrated brochure, which describes how thousands of churches have satisfied the spiritual hunger of the hard of hearing. . . Upon request, we will send you a **FREE** copy.

Dictograph Products Co., Inc., Dept. 901-G.
220 West 42nd Street, New York, N. Y.

Folding Chairs for Churches Royal Lifetime Chairs

Extremely comfortable saddle-shaped seats, silent rubber or glider feet, "never-stick" features, 4 chairs fold to only 6 inches. Write for catalog and prices.

Royal Metal Mfg. Co., 1131 S. Michigan Ave., Chicago, Ill.

**The EYE
GETS IT—
The MIND
KEEPS IT**

Write for projection apparatus catalog

**VISUAL
EDUCATION**

BALOPTICONS

Bausch & Lomb Optical Co.
696 St. Paul St., Rochester, N. Y.

BAPTISMAL FONTS—

In everlasting marble at the price of wood. \$35 up. From the quarry direct to you. Illustrations on request.

REDINGTON & COMPANY

SCRANTON, PA.



Print Your Own Church Calendar

Letters to members, cards, notices, programs, etc. Do them yourself at cost of paper and ink alone. We have outfitted thousands of churches. Press \$11, larger \$29, Rotary \$149. No previous knowledge needed. A boy can operate without instruction book. Sold direct from the factory. Write for catalogue of presses, type, paper and all details. The Kelsey Co., F-32, Meriden, Conn.



St. Luke's Institute of Ecclesiastical Art
St. Francis, Wis.

All kinds of
CHURCH FURNITURE
STATUARY, OIL PAINTINGS
Hangings for Altar and Pulpit,
Candlesticks, Crucifixes, Etc.

Best of References from the pastors
and congregations

Designs and prices on application

Educationally Approved

AMERICAN CHURCH HYMNAL
AMERICAN JUNIOR HYMNAL

Returnable Sample Copy on Request

E. O. EXCELL CO.

410 S. Michigan Ave. Established 1878 Chicago, Ill.

Memorial Windows • Stained Glass

THE PAYNE  Paterson, N. J.
STUDIOS, Inc. Richmond, Va.

SPECIAL STUDIES SUBMITTED

PERSONAL STATIONERY

OF THE "BETTER GRADE"

100 Each Note Sheets and Envelopes \$2.00

All postpaid

Both printed in rich bronze blue ink, on high-grade vellum deckled edge paper, 6½ x 10 inches, with envelopes to match.

Sample sent on request Satisfaction Guaranteed

Holmes Printing, Dept. E, 232 Greenwich St., New York City

A Four-Months' Trial Subscription 50c

MOODY BIBLE INSTITUTE MONTHLY

Will prove its merits to you in the four greatest issues of the year. They will help every member of your family live closer to God. May we begin your trial subscription today?

MOODY MONTHLY 140 Institute Place Chicago, Ill.

One year \$8.00; 4 months 50c; single copy 20c.

MIMEOGRAPHS for busy pastors. Rebuilt, guaranteed by factory, like new. All makes; \$25.00 and up. State model desired. Also stencils, ink, paper, typewriters, supplies. Filing Cabinets and Desks. Write The Mayflower Press, Dept. E, Spring Valley, Ill. "Better Religious Books"

Lectures, Sermons, Addresses, Etc. prepared to order on given subjects. Manuscripts revised, reconstructed and typed. Outlines furnished. Translations made.

PAUL A. MILLER, B.D., 211 Reisinger Ave., Dayton, Ohio

FACTS ABOUT NEW BOOKS

Read the Book Reviews in *The Expositor* each month. Dr. Swanson gives you a true, clear-cut pre-view.

Theological Books, Second-Hand

We buy, sell and exchange. Send us a list of the books you wish to sell or exchange. Catalog free.

THE PREBYTERIAN BOOK STORE

914 PINE STREET - - - ST. LOUIS, MO.

MOTION PICTURES

Religious - Educational - Entertainment

FREE CATALOG of carefully selected motion pictures for church use. (Standard width film only).

H. S. BROWN, Inc.

806 South Wabash Avenue

Chicago, Illinois



SOLID KUMFORT
Bentwood
FOLDING CHAIRS
for Every Purpose
WRITE FOR BULLETIN
LOUIS RASTETTER & SONS CO.
1411 WALL ST., FORT WAYNE, IND.



PULPIT AND CHOIR GOWNS

EMBROIDERED PULPIT HANGINGS
BOOKMARKERS, ETC.

Custom Tailoring for Clergymen
Specialists in Church Vestments and
Embroideries for half a century

COX SONS & VINING, Inc.
131-133 East 23rd Street NEW YORK

Sunday School Furniture

Let us help you plan your complete Sunday School Unit and prove that our direct factory sales policy pays. Chairs, tables, blackboards, kindergarten equipment and complete seating. Write for illustrated brochure.

"Correct Furniture Need Not Be Expensive"

FRANCIS REDINGTON
SCRANTON, PA.

10¢ STANDARD GLASS LANTERN SLIDES FILM SLIDES 5c EACH

Holley Institute of Visual Instruction
Provident Bank Building Cincinnati, Ohio

FOR YOUR NEXT COMMUNION

Individual Cups

Does YOUR Church use this cleanly method? Send for SPECIAL OFFER at low prices. Tray and 36 best glasses and cover \$9.00. Glasses \$1.00 dozen. Collection and Bread Plates.



THOMAS COMMUNION SERVICE CO., Box 15 Lima, O.

which celebrated its centennial last fall. Lane Theological Seminary, established as a Presbyterian institution in 1829, was made possible by two Baptist business men of New Orleans, the Lane brothers, who in 1828 offered to give the new institution one-fifth of their profits for four years. Property was made available on Walnut Hills, Cincinnati, by the Kemper family, and the renowned Dr. Lyman Beecher became the first president of the seminary.

When the property is sold the amount of funds to be transferred to the Chicago seminary will be at least \$700,000, it is estimated.— *The Christian Evangelist*.

The Euclid Avenue Congregational Church of Cleveland, Ohio, has introduced a clinic on life adjustment problems as a novel feature in administering to the community life. One evening each week, a doctor, a psychiatrist, a social worker and the minister offer their services to anyone needing their advice.— *Evangelical Messenger*.

The Watchman

(Continued from page 1182)

and others stop to pray. Here was sacrifice beneath my feet!

"Two years and a half!" the words were whispered so close to me I felt warm breath against my cheek. I turned quickly and met, to my amazement, the eternally glowing eyes of The Watchman. Tennyson's "divine intensity" flashed upon me from that smiling face. Human countenance divine! I gripped his outstretched hand and felt again the Godlike purity of comradeship.

"The terrifying beauty of it all!" I whispered half to myself, half to him. "Would God, that we in our ministry could spread such genius for the feet of men!"

The dark eyes of The Watchman evinced concern. "You could," he said, pointing to the artist where he laid his bits of tile, "You could lay such a pathway if you would work as he."

"As he?" I interjected.

"Yes, as he," The Watchman answered, "on your knees."

The Italian, unmindful of our presence, was whistling to himself. His chisel clicked. His trowel scraped across the ever-growing-wonder of the floor. Two years and a half! On your knees! I leaned against the pillar and lifted my eyes to the dome of the rotunda . . . Something within me whispered, "Man's Highway to God."

What the Readers Say

Dear Sirs:

It would be wonderful, I am sure, to be one of those "Occasional pastors," who have gotten so far along that they can no longer receive help from such an exceedingly helpful magazine as *The Expositor*.

I am sure that I greatly appreciate its monthly visits to my study. It seems to me that the last several copies have been especially helpful. The article in the February number, "Spotlights for Ministers," and two articles in the March number, "Raising Spiritual Moles," and "What Others Can Teach the Preacher," appealed to me greatly. I have read and re-read them. They are excellent articles.

You will find inclosed a check for \$3.25 for a year's subscription to *The Expositor* and *The Expositor's Ministers Annual* for 1930.

Sincerely yours,

Rev. B. L. Lee,
Baltimore, Maryland.

My dear Sir and Brother:

The *Expositor's Minister's Annual* is a fine thing. It has, as one said, "Everything a pastor seeks."

I have looked over my January (1930) *Expositor* and it is a fine thing. Your sermon monthly program is a new thing in our *Expositor*. The *Expositor* is a wonderful piece of work. You certainly have some fine men as your assistants—keep it going—we ministers will stand back of you. I have been getting this periodical for 16 years now, and it is getting better right along.

Wishing you success. Fraternally yours, Rev. Wm. M. Wieand, Lebanon, Pennsylvania.

Dear Mr Ramsey:

I consider my magazine or book, which gives me one idea, worth three dollars. Dr. V. R. Pearson, 4484 Oakdale Avenue, Chicago, Illinois.

FOR SALE, EXCHANGE and CLASSIFIED DEPT.

Sell or exchange the articles which you no longer require. A few words in this department will reach 25,000 preachers at a cost of only 5 cents a word. Minimum charge, \$1.00. Cash with order.

Copy for this department must reach the *Expositor* office not later than the fifth of month preceding date of issue.

This department for the exclusive use of our pastor subscribers.

For Sale—Preacher's Homiletic Commentary, complete, 32 volumes, good condition. First \$25.00 check gets it. Also 9 volumes Pulpit Commentary, Gen., Ex., Lev., Num., Jos., Judg., Ruth, 1. Sam., 1 Kings. Pusey's Daniel, Minor Prophets, 2 volumes. Godet's Commentary, Romans. Sermon Bible, 12 volumes. Write for bargains. Rev. A. F. Ludwig, Mt. Union, Iowa.

For Sale—Hammond Typewriter, Portable 26 Model. Write F. C. Soper, Hendricks, West Virginia.

For Sale—Stereopticon, 1690 film slides, including lecture books. First \$50.00 check. Prepaid. Harold Mohler, Forest, Indiana.

For Sale—Practically new Standard Folding Typewriter. Fully guaranteed against breakage for four years. First check of \$20.00 will get it. H. F. Rieke, Olivia, Minnesota.

First Thirty-Dollar Money Order takes good Royal Typewriter No. 5. Rev. Spehr, Lipscomb, Texas.



W. & E. SCHMIDT CO.

306 Third Street Milwaukee, Wis.

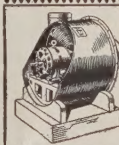
Send for Catalogue for:

COMMUNION WARE, ALTAR CROSSES
AND CRUCIFIXES,
CANDLESTICKS, ALTAR AND
PULPIT HANGINGS,
ALTARS, PULPITS AND PEWS

Church Windows

ILLUSTRATED PORTFOLIO OF
NOTEWORTHY STAINED GLASS WINDOWS
UPON REQUEST

Pittsburgh Stained Glass Studios
Warden and McCartney Sts. Pittsburgh Pa.



ORGOBLO

An organ blower operated by electricity—For organs of any type—any size. Send for Bulletin.

THE SPENCER TURBINE CO.

HARTFORD, CONNECTICUT
ORGAN POWER DEPT.

DAILY VACATION Bible School Supplies

Plan now for your D. V. B. S. activities.

Write for catalog of supplies. Now Ready.

STOCKTON PRESS 516 N. Charles Street
Baltimore, Md.

Charles Svoboda Church Furniture

Suite C, 1505 Race Street
Philadelphia, Pa.

SHIELDS' PRODUCTIONS Motion Pictures

The Stream of Life—Religious. A Maker of Men—Religious. Lest We Forget—Temperance. Transgressor—Temperance. Hell and The Way Out—Peace.

Plymouth Film Corp. 156 Fifth Avenue, New York City

A Whole Year for \$1.00! The ILLUSTRATOR

makes Sunday-school teaching a pleasure!

"I rejoice all the while in its loyalty to the fundamentals."
Mrs. L. E. Stone. Sample copy free.

THE ILLUSTRATOR 158 Fifth Avenue, New York



PIPE-TONE FOLDING ORGANS
21 styles. School, Chapel, Chautauqua and
Folding Organs. Send for catalogue and prices.
A. L. WHITE MFG. CO., Dept. 1.
215 Englewood Ave. Chicago, U. S. A.



Choir and Pulpit GOWNS

Circulars and Samples Sent Free for Inspection

Pulpit Furniture, Draperies and Embroidery Work

THE C. E. WARD CO., New London, Ohio

5,000 MINISTERS WANTED

Also Other Christian Workers

To sell Bibles, Testaments, good books and handsome velvet Scripture Mottos.

Good Commissions. Send for free catalogue and price list.

GEORGE W. NOBLE, Publisher

DEPT. No. "U" MONON BLDG.

CHICAGO, ILL.

Floor Covering

Your Church Floor can be covered with Government Standard Battleship Linoleum or Cork Carpet at a very reasonable figure. Sanitary, durable and attractive. Full details on request.

J. P. REDINGTON & CO.

Scranton, Pa.

F O O T A MILE OF PENNIES R A C E

NICKELS DIMES

Collecting a mile of coins is a novel and successful way of raising money for a Church or Society. The coins will not drop off of our holders. No adhesive used. Write for samples and prices.

The Harrison Co. Union City, Ind.



READSBORO CHAIRS *Write for Literature*

Suggestions and estimates furnished for Movable Assembly Seating. Sunday School Class Tables and Chairs. Folding Chairs and Tables.

READSBORO CHAIR CO., Mfrs.

Readsboro, Vermont



PETER PHILIP BILHORN

Surpassing all others in New Songs. Solos, Hymns, Duets, Quartets, Choruses and all popular songs. (3) Bindings. Silk Cloth, Gold Title 55c, Red Rope, 45c, Manila, 35c.

Wholesale Prices

Send for Returnable Sample and Be Convinced.

BILHORN BROTHERS

29-31 W. Lake St. Chicago, Ill.

CHURCH SEALS STAINED GLASS PAPER

and Easy to Apply Gold Leaf Letters

Write for Literature and Samples

S. H. PARRISH COMPANY

608 So. Dearborn St.

Chicago, Illinois

CHURCH BELLS SCHOOL

Ask for Catalogue and Special Donation Plan No. 10.

THE C. S. BELL CO. Established 1858 Hillsboro, Ohio

Wanted—Second-hand 14th edition Encyclopedia Britannica with table-shelf. State lowest price. Rev. F. M. Ohms, 7011 Loubet Street, Forest Hills, Long Island, New York.

For Sale—Pulpit Commentary, complete, good condition, \$30.00. Young's Analytical Concordance, \$5.00. Transportation extra. Rev. S. W. Mattson, 517 McLeod Avenue, Ironwood, Mich.

Exchange Valuable Set Slides, with MS., "Child Life Mission Lands." Consider printing press, camera or offers. Rev. Wood, Barberton, Ohio.

A Acetylene Stereopticon Machine, complete with tank, also tripod, for \$23.00. L. W. Light, 124 Cavanaugh Street, Alpena, Michigan.

Wanted—A combined projectoscope and stereopticon. Must be in good condition. Also some slides. State price. J. S. Robinson, Fulton, Ky.

Wanted—Matthew Henry Expositors' Bible and other sermon helps. Also Scofield Bible. State price. Rev. W. E. Morgan, Route 5, North Chattanooga, Tennessee.

For Sale—12-volume set, Winston's Cumulative Encyclopedia, like new, revision service until 1938 without extra charge, free information service, at \$42.00, transportation extra. Rev. E. Janssen, Pevely, Missouri.

Wanted—Good used printing press. Send sample of work. Cash. Ralph Eller, Washburn, Illinois.

For Sale—At a reasonable price, 700 feet modern circular, quartered-oak pews, seat 475. Rich medium color, hand-rubbed finish. Comfortable compound curved back. Reason for selling, building new Gothic church. Calvary Methodist Episcopal Church, G. Ellis Williams, Pastor, Frederick, Maryland.

For Sale—I need cash. Will sell a \$275.00 Pathescope Portable Motion Picture Machine that operates on 110-volt current; motor driven; mazda illuminant; 28 M.M. gauge; in perfect condition, to highest bidder. Machine has been used but little. Projection lens gives 10 pictures at 35; get your offer in by July 1st. Rev. D. E. La Follette, Sterling, Connecticut.

CALLS AND ENGAGEMENTS WANTED

Ordained Local Elder, undenominational, rich evangelistic experience, desires to supply or assist church temporarily. Millicent Corps, 1615 Highland Avenue, Troy, New York.

Experienced Pianist, singer, chorus director, also teacher of piano, voice and violin. For information and references, write Gertrude Patrick, Hillcrest Inn, Harrodsburg, Kentucky.

Rev. A. W. Hoover would like to get in touch with a church needing a pastor. I can furnish the best of references as to character and ability. A trial is all I ask. A. W. Hoover, 288 Monticello Avenue, Clarksburg, West Virginia.

For the **BEST** in **SONG**
Write **Books**
HOPE PUBL. CO.
CHICAGO
5701 WEST LAKE STREET

ESTD.
1892**MITE BOXES**

For Missionary and Special Offerings. Catalogue free. Samples of various styles sent on receipt of 25 cents.

Edwards Folding Box Co.
Manufacturers of Folding Paper
Boxes of All Kinds
27 N. 6th St. 526-528 Cathbert St.
PHILADELPHIA

**CHURCH FURNITURE**

Get your furnishings for half of regular prices—Pulpits, Chairs, Baptismal Fonts, Pews, Parish House Furnishings. Shipped direct from factory at wholesale prices. Your old furniture taken on account.

REDINGTON & CO. Scranton, Pa.

CHIMES

From your church tower? A memorial perhaps? Played at organ keyboard. For 72 years we have cast bells, peals and chimes.



McSHANE BELL FOUNDRY COMPANY
Baltimore Maryland

"PULPIT MIRRORS"

Two books for any minister eager to "attain his maximum pulpit power," by E. H. Byington. Each \$2.00 and 200 pages. Richard R. Smith, Inc., 12 East 41st St., New York Publishers

"THE QUEST FOR EXPERIENCE IN WORSHIP"

A. A. HONEYWELL
Church Architect
Indianapolis, Indiana

Specialists in
Modern Church and Sunday School Buildings
LARGE BOOK OF PLANS \$1.00

COMMUNION WARE OF QUALITY
In Aluminum or Silver Plate
BEST MATERIALS • LOWEST PRICES
FINEST WORKMANSHIP
Send for Illustrated Catalog

INDIVIDUAL COMMUNION SERVICE CO.
ROOM 324 1701-03 CHESTNUT STREET, PHILADELPHIA, PA.

SERMONS SPECIAL PAPERS, SPEECHES

Elaborated for busy pastors. Prompt, scholarly service extended to your own specifications.

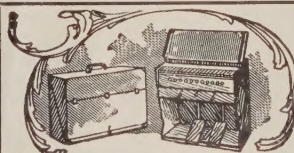
AUTHORS' RESEARCH, 516 FIFTH AVENUE, NEW YORK

**LIBERTY TEMPLE HARP**

—added to your church organ as a Memorial or Thank Offering is the "Gift Perfect". Easily included in any organ, new or old; permanently expresses in beautiful tones the thoughtfulness of the donor. Write for folder.

Consult your organ Builder.

The Kohler-Liebich Company
3543 Lincoln Avenue, Chicago, Ill.

**BILHORN FOLDING ORGANS**

Sizes 3, 4, 5 Octaves
Are the best for all purposes
Send for catalog

BILHORN BROS., 29 W. LAKE STREET, CHICAGO

**Movie Equipment**

A most complete stock. Both new and factory rebuilt moving picture machines, screens, booths, opera chairs, spotlights, stereopticons, film cabinets, portable projectors, M. P. cameras, generator sets, reflecting arc lamps, carbons, tickets, Mazda lamps and supplies.

Send for Catalogue "E"

Movie Supply Co., 844 Wabash Ave., Chicago

Choir-Pulpit-Gowns

E. R. MOORE, CO.

Makers Since 1907

932-938 DAKIN ST.

CHICAGO

**PIPE ORGANS**

Highest quality. Superb tone. Modern accessories. Durable construction. All sizes.

Write for catalog of Pipe Organs, Reed Organs, or Electric Blowing Outfits.

Hinners Organ Co.
PEKIN - ILLINOIS



VICTOR Portable STEREOPTICON

Has established the world wide standard of projection Excellence.

HUNDREDS OF ILLUSTRATED LECTURES FOR RENTAL

Victor Animatograph Co.
114 Victor Bldg.,
Davenport, Iowa.

WRITE FOR
SPECIAL EASY TERMS

BRONZE

Memorial Tablets
For Memorializing the Church

GEO. O. SCHILLING BRONZE CO.
ROME, N. Y.
Manufacturers

Hundreds have sent us discarded jewelry, old gold, false teeth, bridges, crowns, silver, platinum, diamonds, antiques. Mail yours today. Money mailed promptly. Goods returned if offer refused.

UHLER, Station B, Brooklyn, N. Y.

INDEX FOR JULY, 1930

Articles	1179
Motion Pictures— <i>Ford</i>	1181
Pulpit Superlatives— <i>Ellis</i>	1179
Watchman (Man's Highway to God)— <i>Bach</i>	1182
Editorial	1183
Church Movies	1185
Fire! Fire!	1183
Snipe Hunt	1183
Two Tiny Ants	1184

Church Building	1186
Heating and Ventilating— <i>Foster</i>	1186

The Town and Country Church	1188
Evangelism— <i>McLaughlin</i>	1188

Expositions	1190
Goldmining (Greek)— <i>Hallock</i>	1191
Greek— <i>Robertson</i>	1190
Psalms 29 (Hebrew)— <i>Roth</i>	1193

Sermons	1194
Abiding in Christ— <i>Armstrong</i>	1207
Christian Freedom (Independence)— <i>Bowden</i>	1195
Christian's Opportunity (Peace)— <i>Stowell</i>	1199
Master's Victory— <i>Crain</i>	1201
Must Not Happen Again (Peace)— <i>Braunstein</i>	1197
Players in the Follies— <i>Nabers</i>	1203
Praising God (Independence)— <i>Smith</i>	1194
Time of Trouble (No. 1 Prayer Series)— <i>Macartney</i>	1206

Illustrations	1209
<i>Pearls for Preachers</i>	1209
American Face, An	1210
Beginning, The Small	1212
Bishop Saw Picture of Roosevelt	1212
Cardinal in the Kitchen	1211
Castle Foundations	1211
Flag, O Radiant	1211
Florence Nightingale	1211
July 4 in History	1209
Lawmakers, Thoughts For	1210
Memorable Words	1211
National Integrity	1209
Obedience Enforced	1210
Place in Your Generation	1212
Snowden (Mrs.) Aided Husband	1211

Homiletic Year—July	1213
America— <i>Hoh</i>	1215
Independence Day	1214, 1215
Jericho-By-The-Jordan	1219
Mind Seeking Mind	1218
Preaching Our Age Needs	1213
Pre-Communion	1214, 1217
Summer Complaint	1213, 1217
Trinity Truths— <i>Aurand</i>	1220

Methods of Church Work	1221
Chimes, History of	1222
Church Letters	1222
Debt, Budgeting	1221
Manufacturers' Invitations	1221

<i>Men's Work</i>	1223
Budget, Advantage of Class	1223
Fifty Years Together— <i>Wade</i>	1224
Leader, Class Depends On	1223
Thoroughbred Men— <i>Wade</i>	1224

<i>Matins and Vesper Services</i>	1224
Independence Day	1225
July Special Days— <i>Lathrop</i>	1225

<i>Advertising the Church</i>	1226
Forward March Titles— <i>Snyder</i>	1226
Posters for Church Advertising	1227

<i>Music for Choir and Organ</i>	1228
----------------------------------	------

Church Night	1228
Mid-Week Topics— <i>Stranahan</i>	1232
Prayer Meeting Talks— <i>Ford</i>	1228

Book Reviews	1238
---------------------	------

Reviews	1248
Bible Sunday Brochure	1252
Chaplains At All, Why	1248
Church Conferences, St. Louis	1250
Preacher in Jail	1252
Seminaries Consolidate	1254
Smith College Distinction	1252
Woman Carillonneur	1252

Scripture Index	
Code: (S) Sermon	
(I) Illustration	
(O) Outline	
(Ex) Expositions	

Gen. 6:8-22 (O)	1228
Ex. 20:5-6 (O)	1217
Lev. 10:6 (O)	1217
2 Sam. 12:13 (O)	1217
1 Kings 13:21 (I)	1210
1 Kings 20:40 (S)	1199
2 Kings 17:1-20; 18:11 (O)	1216
2 Chron. 32:31 (O)	1216
Psa. 20:5 (I)	1211
Psa. 29 (Ex)	1192
Psa. 32:1-2; 50:7-20 (O)	1217
Psa. 45:17 (I)	1209
Psa. 50:15 (S)	1206
Prov. 10:5 (O)	1217
Prov. 14:34 (I)	1209
Prov. 23:29-35 (O)	1234
Prov. 27:19 (I)	1210
Prov. 31:23 (I)	1211
Ecd. 1:4 (I)	1212
Isa. 1:10-20 (O)	1217
Isa. 12:2 (I)	1212
Isa. 26:2 (I)	1210
Isa. 37:14 (S)	1206
Jer. 23:39 (O)	1216
Joel 2:12-13 (O)	1217
Joel 2:21-29 (O)	1232
Zech. 4:10 (I)	1212
Esdras 4:62-63 (S)	1194
Matt. 4:1-11 (S)	1201
Matt. 5:7 (I)	1211
Matt. 5:20-26 (O)	1221
Matt. 6:26-32 (O)	1218
Luke 5:1-11; 6:36-42; 15:1 (O)	1220
Luke 8:1-3 (O)	1233
Luke 16:19:31 (O)	1233
Luke 18:1-14 (O)	1230
Luke 22:21 (Ex)	1190
Luke 22:27 (I)	1211
John 8:32 (S)	1195
John 10 (Ex)	1191, 1192
John 15:1-11 (S)	1207
John 17:12 (Ex)	1190
John 17:21 (I)	1211
1 Cor. 3:15-15 (O)	1232
1 Cor. 6:20 (O)	1217
2 Cor. 4:16 (S)	1197
Gal. 5:1-13; 6:14 (O)	1217
1 Thess. 5:14-23 (O)	1228
2 Tim. 2:19 (I)	1211
Heb. 10:9 (S)	1201